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HISTORY OF THE CHURCH OF CHRIST ON LITTLE FLAT ROCK, Ind.

by

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PREFACE

It was a privilege to have been reared in a rural community and to have had the opportunity of being the son of Mr. & Mrs. Walter Morris, whose ancestors as themselves were active in The Church of Christ On Little Flat Rock. Our family never missed a service at the Church unless hindered by some circumstance over which we had no control. I cannot remember when I first attended church, for when only a few weeks old my parents started taking me regularly. The church became a definite part of my life and it always had first place in the family circle. Our home was always open to the local pastor, and any visiting preachers, missionaries, or laymen.

Because of this splendid background I learned early in life to love the church and all the principles and ideals it proclaimed. It was through the influence of Professor Dean E. Walker that I attended Butler University School of Religion, and liking church history, I decided to write my thesis on my home church, which had a marvelous background, but not a great amount written about it, except in scattered form. Professor Walker encouraged me in this, for he had preached at Little Flat Rock and knew much about its history being a historian himself.

PREFACE

It was a privilege to have been reared in a rural community and to have had the opportunity of being the son of Mr. A. Lee, Sellers Circle, whose ancestors as Presbyters were active in the Church of Christ in little Rock. Our family never missed a service at the Church which blessed by more circumstance over which we had no control. I cannot remember when I first attended church, for when only a few weeks old my parents started taking me regularly. The church became a definite part of my life and it always had first place in the family circle. Our home was always open to the local pastor, and any visiting preachers, missionaries, or laymen.

Because of this splendid background I learned early in life to love the church and all the principles and ideals it proclaimed. It was through the influence of Professor Ben E. Sellers that I attended Butler University School of Religion, and taking church history, I decided to write my thesis on my home church, which had a mysterious beginning, but not a great answer written about it, except in condensed form. Professor Sellers encouraged me in this, for he had preached at little Rock long and knew much about its history being a historian himself.

It is my purpose to show what may be done in a typical country church by gathering in connected form the scattered fragments of events of The Church of Christ On Little Flat Rock which otherwise would have been forgotten.

I plan to show the development of the county as regards settlement, culture, economics and religion, and the relation of the Baptist Church Called Little Flat Rock and The Church of Christ on Little Flat Rock to these elements. Also I will give a history of the Baptist Church and show how The Church of Christ grew out of this group.- The closing chapters will deal with as complete a history of this Church of Christ as could be gathered together from 1830 - 1946 showing the importance of this church in the county, district and state in regard to the restoration movement in eastern Indiana.

The material for this thesis was gathered from many and varied sources and much time, effort and labor quired to get this information and assemble it. The sources are as follows: "History of Indiana" by Esarey; "Disciples of Christ In Indiana" by C. W. Cauble; Articles from the Rushville Daily Republican; History of Rush County 1888; "Sketches of Rush County" by Mary M. Alexander; "Centennial History of Rush County, Indiana" by A. L. Gary and E. B. Thomas; "Illustrated Atlas of Rush County" by John Arnold; two old records of The Baptist Church called Little Flat Rock and a record book of The Church of Christ on Little

Flat Rock, (These records were copied word for word, and all of the above were found in the Rushville Library). "Pioneer Preachers" by Evans; "Life of Benjamin Franklin" by Franklin and Headington; "The Millenial Harbinger" by A. Campbell; "Christian Record"; "The Western Reformer"; "Christian Messenger"; "American Christian Review"; "The Reformer"; "History of The Little Flat Rock Christian Church" by J. N. Jessup found in an old record book of the church; "A Book of Remembrance-- Little Flat Rock Christian Church 1830-1930". Also very much information was received from individuals and historical material on the church which they had saved.

They are as follows:- Mrs. Harry B. Armstrong, Mr. & Mrs. Ed Morris; Mr. & Mrs. D. D. Barber; Mrs. Anna Moaton; Mr. & Mrs. Will Logan; Mr. & Mrs. Carl Wilson; Mr. & Mrs. Albert Wilson; Mr. & Mrs. Walter Morris; Don Brooks; Professor Dean E. Walker; Mrs. Nora Sleeth; Elizabeth Hackleman; Mrs. Jane Kincaid; Mrs. Anna Moses; and Paul Carmack.

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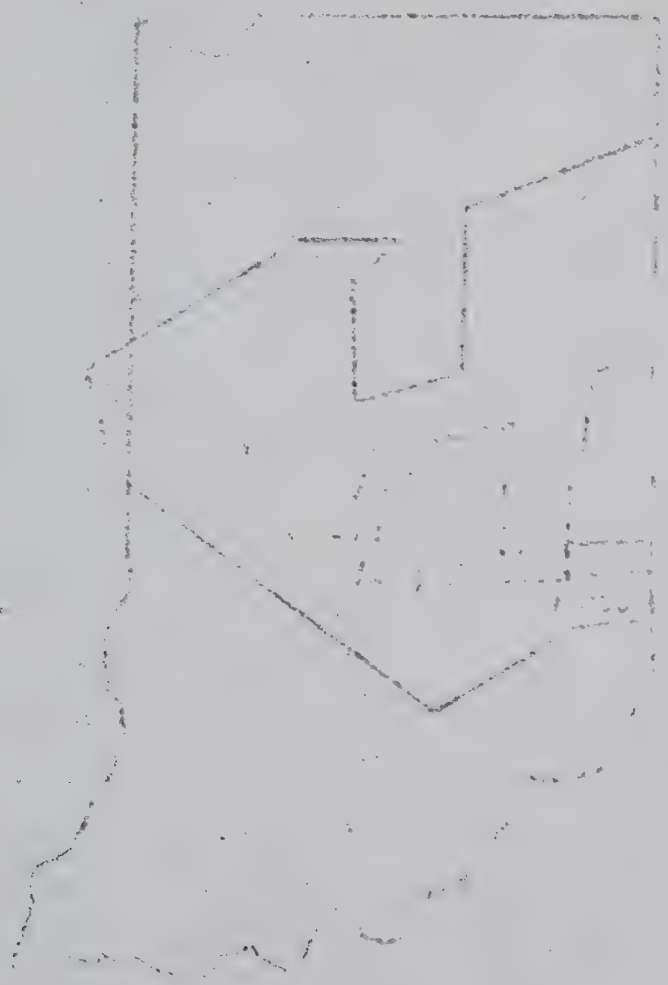

CHAPTER I

DEVELOPMENT OF KNOX COUNTY

In the year 1783, Great Britain ceded all the territory west of the Mississippi River to the United States; by the same treaty she ceded to Spain the Floridas, including all the territory east of the Mississippi and south of the then southern boundary of the United States. By this cession, the vast territory northwest of the Ohio River was given to Virginia. On certain conditions, this State offered to relinquish all title of this territoy to the United States. This cession was consummated March 1, 1784, and the territory was called "Northwest Territory."

Congress passed an act for organizing the government of this territory, July 13, 1787. On May 7, 1800, the President of the United States signed the act of Congress, entitled "An act to divide the territory of the United States, northwest of the Ohio, into two separate governments." After this division Vincennes was selected as the seat of government in the Territory of Indiana.

June 5, 1805, Michigan was separated from the Territory of Indiana by an act of Congress. On February 3, 1809, Congress divided the Territory of Indiana, making the Wabash River the line between the Territories of Ind-

iana, and Illinois. Under the State organization, the first General Assembly met at Corydon on November 4, 1816. The State was admitted into the Union December 11, 1816.

The formation of Rush County was authorized by the State legislature on December 31, 1821. Before this time, it had been a part of Franklin County. It received its name at the suggestion of Dr. William B. Laughlin, who was a Representative in the Legislature from Franklin County, and an admiring pupil and warm friend of the celebrated Dr. Benjamine Rush, of Philadelphia. Rush County was in what was called the New Purchase, a title to which was perfected by treaty with the Indians in 1819. The line of this new purchase was about three miles east of the present west line of Fayette County. The land office for the sale of lands in the old purchase was at Cincinnati, for the new at Brookville.

The United States sent her Government Surveyors to lay out the New Purchase, so as to bring the lands into market as soon as possible. Dr. William B. Laughlin, assisted by his sons Cicero, Harmon and other men surveyed all of this county and several others adjoining. The surveys were completed and the office at Brookville was opened on the first Monday in October, 1820.

Prior to the settlement of this county, all Eastern and Central Indiana, from White River on the northwest to the Ohio on the south, was occupied by the Delaware Indians. After this treaty several squatters located in what is now

known as Rush County. Some of those perfected their title by purchase as soon as the lands were thrown into market, while others not having the means to do so, sold their cabin and perhaps a clearing of an acre to the one who entered it. Unwritten frontier law required that the purchaser of the soil should give the squatter a fair equivalent for his improvements. The land, especially the eastern portion of the county, was rapidly taken up, for it was in every way desirable, being rich, finely timbered and well watered.

On April 1, 1822 the act of forming Rush County, by the State legislature became effective. The county is located in the second tier of counties east of Indianapolis and is bounded on the North by Hancock and Henry, on the East by Fayette and Franklin, on the South by Decatur, and on the West by Shelby and Hancock. It contains four hundred and fourteen square miles, or 264,960 acres, of the most fertile land in the State. It is twenty-three miles long and eighteen miles broad.

The first settlers in Rush county were squatters. Some of these, after the government land office in Brookville was opened, purchased their homes and went to work to open up a farm, but the majority were hunters and trappers, whom a restless spirit of adventure ever kept on the frontiers; always in advance of emigration. This type of squatters were a peculair people, brave, skilled in all the mysteries of woodcraft, wonderfully self-reliant and cool, hospitable and generous; they were

utterly uncultivated and rude; they despised the learning of schools and the polish and refinement of society, deeming them frivelous and effeminate, unworthy the attention of the free rovers of the forest.

The Indians having ceded their title to the land, in the latter part of 1819 and the most of them having left this part of the country, the squatters soon found their way into the abandoned hunting grounds, some for the sake of the abundant game, others with an eye to the future home, to be secured when the land was thrown into the market.

After the first Monday in October 1820, when the government land office was opened for the sale of the new purchase, the lands were rapidly taken by the settlers.— As a general rule they were men of small or moderate means, who had the courage to invade the primeval forest, for the purpose of hewing out a home for themselves and their children. Most of them were young, energetic, industrious, self-reliant, the very best representatives of their several states. The consciousness of innate power made them selfreliant and each one worked and managed according to the dictates of his own conscience and judgment. They usually only had enough money to buy from forty to one-hundred and sixty acres and every man went to work literally hewing out a home in the wilderness. All recognized their mutual-dependence on each other and a spirit of kindness and helpfulness was engendered. They were brave, patient, persevering, and hopeful, determined to succeed. No labors,

hardships, or privations could daunt them. There was but little land held by non-resident speculators, who could patiently wait in their distant homes, for the actual settlers, by their labors to make their lands valuable.

The early settlers were representatives of the several states from which they came and they possessed marked individuality. The cool and calculating Yankee was found side by side with the generous and impulsive Kentuckian; the proud Virginian beside the plodding Pennsylvania Dutchman; the quiet and peaceable Quaker, from the Carolinas, by the side of a wild and reckless Tennesseean, and here and there was a grave Englishman or a warm hearted and quick tempered Irishman. From the gradual amalgamation, of these strong and varied elements, has resulted the present moral, intelligent, and prosperous community.

When a pioneer was selecting land for his future home, of course he wanted good soil, good timber, good water, including springs for the use of the family, and if possible other springs or running streams for the stock. He always built his cabin near a spring, for the digging of wells was not known in those days. The first thing to be done after selecting the site was to cut down and clear away the timber; then the building of the cabin was the next and most important undertaking. The usual size was about sixteen by twenty feet varying according to the size of the family to be sheltered. The common cabin was built without plank and without nails, and the chimney without

brick or lime. The cabin was constructed of round logs, notched down at the corners, so as to leave but little space between, and this was partially closed by chunks firmly driven in, and then every crevice was filled and plastered over with the daubing of tough clay; this when dry effectually excluded the air and cold. At one end the logs were cut out so as to make the fireplace. This opening was shut up by building three sides of a rectangle of split timbers, the fourth being the opening into the room; next a solid wall of tempered clay was built inside of and against the timbers; this was carried up four or five feet, constituting the fireplace; above this was the stick chimney, constructed of sticks split square, from one to one and a half inches in diameter and gradually and often gracefully contracting until it reached the proper height. As fast as the sticks were laid in position it was carefully plastered inside and out; this prevented the sticks from being ignited by the roaring, rushing column of flame, usually ascending from the burning logs in the vast fireplace. The roof was made of clapboards, usually four or five feet long; the ends of these rested on logs about three feet apart, gradually ascending like steps. The joints or opening between these boards being covered with other boards, and being kept in place by weight poles, formed a roof that would keep all dry beneath it for many a day. The floors were formed of timbers split and then hewed smooth, and being from three to four inches thick, these puncheons rested on logs,

hewed on the upper side. A very strong though not a very tight floor. The doors were made of the same kind of material but thinner, and held in place by cross pieces fastened on with wooden pins. The hinges and the latch were also of wood, so that there was no iron plank or brick found in one of these primitive residences. The window was an aperture of about eighteen inches square, sometimes closed by a piece of an old sheet or some other substitute for glass. Now look inside and see the bedsteads, table and stools, manufactured by the pioneer himself, by the aid of ax, saw, augur and drawing knife, and then look at the active, energetic woman, surrounded by half a dozen or more healthy, noisy children, engaged in her multiform domestic labors, and you have a rough picture that may help you to more just conceptions of the actual life of those early settlers in the wilderness, who have hewed out homes for themselves and subdued the forest to the purposes of agriculture. Naturally there were some, who having abundant means, built larger and better homes, and had some furniture brought with great labor from their old homes.

No man refused to assist his neighbor, or kept account of the days spent in log-rolling or house raising. Sometimes in the Spring they would spend from twelve to twenty days in this kind of work. After this came the planting of their corn and other crops which had to be done mainly with the hoe, as much of the ground could not be

broken by the plough on account of the tough green roots.

> Whiskey was used freely in the early days at musters, elections, horse races, shooting matches, etc. It was thought indispensable in the harvest field, and was used by all who had wheat to cut. George Thomas of Walker township was the first man in the county to banish it from the harvest field and substitute a lunch.[1]

These early settlers were spared the anxieties and pursuits of border wars such as harassed other parts of the New West. The conquest of the New Purchase was peaceful, the Indians soon left the country and there was only nature to struggle with. There were many privations, there was hard work, the panther wolf, bear, rattle-snake and copper-head which added no beauty or pleasantness to the early settlers life. The county was malarious and sickly, but life in the woods had many pleasures and compensations. There were story tellings before the fire place on winter nights and games in which boys and girls took part that now seem childish. Singing schools, corn huskings, wood choppings, different sorts of matches, quilting parties, spelling bees, these and similar amusements were the diversions of the young of that generation. All the clothing of both sexes was home made even to the growing of the material, except the women's best calico dresses and the men's best suits of mill-made cloth. Buckskin and the fabrics of the home spinning wheel and loom were plainly cut and strongly made to meet the needs of labor. There was little money and a system of barter

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[1]Mary M. Alexander, Sketches of Rush County, p. 20.

prevailed. Men exchanged with each other pelts, grain, labor, stock, groceries, salt or anything else that they might have and could spare, to supply their necessities. There was no mail service, and letters passed in and out of the wilderness settlements only rarely.

The hardships were by no means all man's; nor the toil. The pioneer woman cooked at the open fireplace stooping at most of this work with her head exposed to the heat. Her equipment of kitchen furniture was meager. There were a few iron pots, a skillet or two, a dutch oven for baking, a crane in the chimney for the mush, a homing pot, a few gourd dippers and a few dishes and knives. She made the soap, hacked the flax, carded the wool, spun and dyed the yarn, wove the cloth, cut and made the family clothing; and blankets, sheets and towels were the product of her industry and skill. She bore and reared the children. With all these manifold duties she found time to help out with the corn planting or hoeing. Her willing hands were ever busy with bets of neighborly kindness. She sat at the bedside of the sick and comforted the troubled. Her womanly virtues and graces gave that hard life of that time such refinement as it had. She was the best part of the church and she taught her daughters to be modest and housekeepers and her sons to be good men.

The manners of the backwoodsmen were frank and kind. Without the polish given by literary culture and intercourse with its politeness and refinement, they possessed a hearty

sincerity and evident kindness that made a favorable impression on the stranger as well as on their immediate neighbors. True politeness is the expression of that respect for the feelings, rights and wishes of others, which we ourselves desire and expect from them. It is not mere polished verbiage that signifies nothing. It is only the carrying out of the divine precept to do unto others as you would have others do unto you. When tested by this standard, the pioneers were a polite people. There was one most pleasant feature of social intercourse in those days, and that was the universal respect shown to the aged. The hoary head of the grandsire was everywhere welcomed with kindly attention and reverence. This was a most pleasing trait of character, and reflected honor on those practicing it.

As soon as the Saint Mary's treaty of October 3 - 6, 1818 (by this treaty the title to the land passed from the Indians to the general government) was made and the land which now comprises Rush county was ceded to the United States by the Delaware Indians, squatters began to come into the new territory. It is quite significant indeed to note that the first settlers of Rush County made their homes in what is now known as the Little Flat Rock Community. Probably the first of these squatters was Enoch Russell, as soon as he heard of the treaty he and Zach Collins went out into the new purchase and put up a cabin in order that they might hunt through the winter of 1818. This was probably the first permanent structure to locate in the county. It

was built about one and one-half miles north of where New Salem now stands. In the Spring of 1819 Russell moved his family in and Collins built a cabin not far distant. In the fall of 1819 Isaac Phipps, Isaac Williams and Merryman built cabins near by. Isaac Williams built on what afterwards became the Andrew Coffin farm and Merryman put his cabin on the farm which afterwards became the home of Benjamin F. Reeve. Perhaps what may be regarded as the first commercial enterprise carried on in Rush county was the store of Conrad Sailor, in the section which became organized as Noble Township.

Noble Township was organized December 31, 1821 and is located in the south east section of Rush County. To the east is Fayette County and in the county proper there are two townships to the north, two to the west and one to the south.

Some of the other early settlers in Noble Township were John Perkins, Isaac Stevens, Jacob Starr, William Pogue, James Logan, Aaron Lyons, John Laforge, John Bever, Peter Looney, Henry Ayers, Lewis Smith, Jonathan Hunt, John and Enoch Russell, sons of the Russell mentioned before, Jacob Sailors, James Tyner, Elias Poston, William Tryon, Isaac Jessup, Isaac Fowler, Robert Stewart, George Taylor, Aaron Sellman, Solomon Bowen, _____ Stockwell, _____ Cox, John McKee, Samuel Garrison, James Ross, Thomas and Stephen Lewis, John Lannister, James Miley, John Gregg, John F. Thompson, Smith Grant and his two

brothers, Abraham Hakleman and his sons Elijah and Abner and Elijah Quick were among the earliest and best known. Thomas Coleman, Giles Mawzy, Benjamin Morris, Osman Robinson and Benjamin F. Reeve all useful citizens and men of note, came later in the years 1832-3. Conrad Sailors had been a Representative from Franklin County in the first Legislature, which met at Corydon. He was a business man, and exerted a great influence, for many years, in the community. He was a merchant, a zealous leader in the Baptist Church, and the head of a very large and united family connection. His approval was eagerly sought by aspirants to office, for it was about equivalent to an election. From the time of his arrival in this township, Benjamin F. Reeve exerted a powerful influence for good in the whole county. For many years he was a professional school-teacher, most successful in not only indoctrinating his pupils with polite literature, but also with a high toned morality and religion. He was an Elder in the Little Flat Rock Christian Church, acceptable and able. He represented this county in the upper and lower branches of the Legislature. He was a justice of peace for many years, and enjoyed the fullest confidence of the people. John P. Thompson was another man whose influence was always on the side of morality, intelligence and religion. He organized one of the first Christian Churches in this township, county and state. This was in May 1830 and the church was that of Little Flat Rock.

Elijah Hackleman was an excellent teacher who enlightened the young, both as to scholastic and moral attainments. He and Benjamin F. Reeve towered above all others who were their contemporaries.

Let us now consider several other items which so definitely show the keen interest and rapid development of the pioneers in transportation, agriculture, industry, and education. The growth of these four elements drew many of the best people from far and near to settle in the county.

As the settlers came into the county the only means of transportation were the trails left by the Delaware Indians. After a pioneer had settled on his plot of ground, built his home and cleared an acre or so of land. With the help of the neighbors, as time permitted, neighborhood roads were hewed out of the forest made only of dirt. These were used until organization of the county when county roads were established according to the demand of public convenience. These were mere "blazed out" roads by which travelers might with some degree of confidence, go from one settlement to another without fear of loosing their course. These roads had many stumps in them and logs and bushes were piled up on either side of the road. In wet and marshy places logs and rails were cross laid to make travel possible, and were generally known as "corduroy roads." Some of these roads were located as follows: A dim pathway running north and passing Elijah Hackleman's father's farm

could be followed over the highlands to Mark Creek in 1819. Beginning at J. J. Amos' on the Brookville state road, running north past Peter Looney's to Mark Creek, and on to the big poplar tree on Ben Davis Creek 1819. From Laurel west crossing the Little Flat Rock near the sight of Henry Lines mill and Big Flat Rock near Henry Thornbury's and thense on to the bluffs on White River, fifteen miles below Indianapolis 1819 or 1820. Beginning near Connersville crossing Big Flat Rock near where John Smelser afterwards built his mill and Big Blue river at a point north of Morristown 1819 or 1820. North of New Salem to Blue River not far from where Knightstown now stands 1820. John Kiplinger and John Walker were viewers of the State road leading east to Connersville and west to Indianapolis.

In 1823 the State Legislature helped build a road from Oxford, Ohio through Liberty, Indiana to Indianapolis and this road passed through Raleigh and Ben Davis in Rush County. The main road which ran through the county came from Cincinnati to Rushville (the county seat) and on to Indianapolis. In the early years this was called the Brookville pike. By 1831 there was stage line service from Cincinnati to Indianapolis. Most of the early settlers came into the county by this road, also this road was the first outlet for the farmers to sell their grain and stock.

Another early outlet for the farmers and travelers

was the Whitewater canal, which started at Laurel, Indiana. Farmers would drive their stock and carry their grain to Laurel. Freight of all kinds was carried from here into Rush County. As most all early canals this one served its purpose for only a short while. It was built in 1834 and was put out of business by the Whitewater Valley Railroad in 1865.

In 1849 something new in roads was started. Stock companies were incorporated for the construction of plank roads. However in a few years these were abandoned as impractical. Up to this date only dirt and corduroy roads were used.

On September 10, 1853 the first railroad in the county was completed from Rushville to Shelbyville and later the Shelbyville and Knightstown railroad touched the northwestern part of the county.

From 1857 onwards many stock companies were formed to build projected roads. In this same year the Sandusky, Indiana and Louisville railroad was projected. By 1880 rock or hard surfaced roads were being constructed. Most of these were toll roads which later became free. In 1865 piking of public highways was started, and soon after this date Rushville was connected by all the principal surrounding towns with such roads. Even county villages were beginning to be connected by such roads.

The first train on the C. H. & I. railroad arrived in Rushville, having come from Connersville, on December 25,

1867. On July 4, 1868 the first train on the Jeffersonville, Madison and Indianapolis line was run through Rushville.

By 1873 Hack lines were started throughout the county making transportation possible to almost all county towns and other county seats. From 1873 onwards more gravel roads came into existence in all parts of the county with more ease and comfort. An American humorist said of the dirt and corduroy roads, "they decreased the length of many a spinal column."

In September 1881 the V. C. & R. railroad was completed which went through Milroy. In 1882 the N. & R. railroad was finished from New Castle to Rushville. All these railroads were secured by large donations of the citizens along the lines, and they were a great advantage to the county, making Rushville a great center for trade in general and more particularly for the buying of grain.

By 1893 free gravel, stone ore macadamized roads were constructed according to the vote of townships. Thus we see that by 1900 the county was well populated, most of the land was being cultivated except for a woods or two on each farm. Through the farsightedness of the people who made up the county, good transportation made possible a fine and prosperous community.

The early settlers were very much interested in education and the county was very fortunate to have in it many fine and outstanding teachers who willingly and almost freely gave of their time and talent. As

the county became settled the parents were faced with the problem that the children must have an education; therefore teachers and houses must be provided. As the teachers were available and homes or schools buildings were made possible, teaching of the children began. At first education was almost impossible for some because of the distance from the school building, but as time went on, in each township, several little one room school buildings were erected making it possible for all children in the neighborhood to attend. However they were few and far between and in order to get to them in the early day children followed blazed trees through the wilderness, (a system of cutting bark from each side of trees for guides), mud and swamps from their homes to school.

In the county districts neighbors volunteered to build the first school houses. Boys and girls recited in separate classes or more frequently alone, as there were seldom two books alike in the school, except for spelling. They also played on separate playgrounds. Some of these schools were called "loud" schools, because pupils studied some of their lessons aloud. (The louder the better.)

The school house was quite often used as the meeting house for the community or the church. The sale of land known as the school section furnished a meager amount of public money. The wages paid to teachers were made up

from this fund supplemented by an amount per scholar paid by the parent. The school term lasted for only three months in the beginning and the school master was given his board while in the community. These schools began early in the day and let out late in the afternoon. Some children started to school before sunrise and did not get home until after dark. Whenever possible deserted squatters cabins were used for school houses.

In order to understand the conditions under which the early settler's children had to study let us look at the construction of the old log school house.

> The building was usually about sixteen by eighteen feet, built of round logs from eight to ten inches in diameter, laid one on top of another after the manner of a rail fen, notches cut in each end called the 'saddle', which was made to fit the upper side of the log previously placed. In this manner the building went up in a tolerably expeditious and permanent manner. The overlapping ends of logs at the corners of the building were seldom sawed off. The man in the neighborhood who was known as a good 'corner man,' was much sought after by those having buildings to erect. After the house reached the height of about seven feet (the usual height of a one story house), the corner man began to shape the gable of the house by trimming the ends of these logs to correspond to the desired pitch of the roof, smaller logs were placed across the building on which the roof was to rest, the ends resting on the logs forming the gable and holding them in position. The last log was called the ridge pole. The roof was made of clapboards and held in position by poles, laid on top. The opening for the door was cut into the room at such a point as the convenience of the school seemed to suggest, the windows were made by cutting out one log on each side, or as was sometimes the case, by chopping away half of two logs. Instead of glass, greased paper was pasted over these long windows, through which the light entered. The fire place was made at one end of the room. If the room was too large fire places were built, one at each end. The chimneys were built outside of the house and on the ground, the side next

of the building and of proper width, having been removed. The chimney built of sticks laid in mud and thoroughly plastered with mud, to secure against danger of fire. These fire places were sometimes long enough to allow a 'back-log' ten feet long, and frequently a horse was employed to drag the log into the house. The hearth was of baked mud. The floors were made of puncheons (thick planks split from the bodies of tree.) The seats were made of the bodies of trees split through the center, and holes bored into the bark side into which were driven large wooden legs. These were generally so high from the floor that the little fellow's feet could swing clear, while he tried to be comfortable, as he sat there imbiding enthusiasm from his 'Webster's spelling book' and his surroundings. The writing desk was a puncheon resting on pins driven into the wall and extending along the windows. A high seat of the kind described above, was occupied by those who did writing. The door was made of clapboards, pinned to a couple of cross pieces and swung on wooden hinges. No ceiling except the roof, so that when the chimney failed to 'draw' the smoke might go out through the cracks in the roof. This is not an overdrawn picture. In the county were school houses with no floor except earth. and no fire place at all, but instead, a fire kept going out of doors, and live coals carried in and piled in the center of the room on the ground. Many of the first school houses were built without the use of a saw, and not a nail used in the construction.[1]

Many of the early teachers were poorly qualified, having been influenced in their choice of their profession by some physical disability which disqualified them from regular labor. Others were fully competent to teach the curriculum of studies then in demand; reading, writing, spelling and arithmetic. These pioneer teachers were generally rigid disciplinarians, who enforced their rules and maintained their authority by the free use of the rod. These were days of "lickin" and "larnin."

A Mr. Rawling taught in Union township in an early

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[1] History of Wabash County 1889, pp. 793-4

day. The first morning he asked the children their names, also what the five senses were. When none could answer the question, he whipped all of them, then told them they were "seeing," etc., then assured them they would never forget them. It is said they never did.

Some of the teachers were men of more literal attainments, of strong intellect and indomitable will, who conscientiously performed every duty, and were well calculated to control and direct the rough, though strong, elements committed to their hands.

One of these was Benjamine F. Reeve. At Christmas time, in the country, the boys would go to the school with apples and candy. It is related of Brother Reeve that on such an occasion he arrived before the boys. When the boys arrived one by one he told them he was glad to see them so early and they might take their seats and begin study at once.

Frame structures began to replace the log buildings by 1834, and some of these were erected as late as 1855 or later. The little red brick buildings came into existence as early as 1841. This type of building began to take the place of the frame structure and by 1900 few were in use.

The graded school system was started in Rushville in 1869 and in a few years the whole county was using this system. Rush County claims the distinction of having the first consolidated school in the United States. Consolidation of schools began as early as 1869 which brought about

the use of school hacks drawn by horses in order to get the children to and from the centrally located school in each township. By 1912 all townships except one had consolidated schools. With consolidation came better school buildings, better equipment, longer term, a graded syste, higher branches taught, better qualified teachers, closer supervision, and more effective work generally at slightly increased cost.

The first school on record in the county was taught by Isaac Phipps in 1820-1 for squatters on Congress land in a cabin next to the Captain Benjamin Morris' farm, located in Noble township. In 1822 William B. Laughlin, a great educator in the county, started a school in Rushville and as rapidly as the county was populated schools came into existence.

Several school of higher learning were erected through-out the county. Dr. W. B. Laughlin opened the first academic school in the county in 1828. This was to help students for entrance into college. This was only used for three years because of moderate patronage.

A County Seminary was erected at Rushville in 1839 but only the common branches for learning were taught. This was continued until the fifties, but it never reached the high standards which the public required.

George Campbell, one of the best educated pioneer ministers of the Christian Church, tried to establish a school for higher learning at Rushville in 1847. Meeting

with little encouragement he went to Farmington and rented what had once been a tavern. So many students were applying for admission that Mr. Campbell was encouraged by financial aid and encouragement to "tear down and build greater." It enjoyed the favor and influence of the able and aggressive ministry of the Christian Church which included E. L. Frager, Henry H. Pritchard, Tom Jennison, John O'Kane and John P. Thompson. The school became the center of religious and educational activity. Principal Campbell began to meditate plans for a college or university under the patronage of the Christian Church. With the personal aid of Henry H. Pritchard and T. W. Thrasher they canvassed Rush and Fayette counties for funds to build an academy at Fairview on the line between the two counties. On December 1, 1849 the school was completed and opened. Allen R. Benton, a graduate of Bethany College, Virginia, was chosen President; S. K. Hoshour, a scholarly man, versed in seven languages, from Maryland, first assistant; and George Campbell, second assistant. These men were all ministers in the Christian church. After a few years of phenomenal success, the school became inadequate to meet the demands made upon it. Then its successor the North Western Christian University, now Butler University, came into existence. In 1854 Professor Benton and Hoshour were transferred there. Also W. M. Thrasher, a later professor at Fairview, became a professor at Butler College.

Also in 1849 two institutes for higher learning were established in Rushville. One was called "Rushville Female Institute" which was conducted by the Presbyterian Church. The other was the "Rushville Female Academy" which was a private institution. Both of these schools did much in the advance of female education. It seemed impossible to maintain these schools with marriageable female teachers, as they all entered the matrimonial state not many years after landing in Rush County. Both discontinued about 1855.

The Richland Academy was started in 1855, under the direction of the United Presbyterians. While this institution existed it prepared students for even the Sophomore and Junior class in college. The Civil war took most of the students and in the meantime, the standard of education being so raised in the common and graded schools, there was little room between them and the university for such an institution.

Flat Rock Seminary was erected in 1856 one-half mile south of the Little Flat Rock Christian Church in Noble township. Let us look into the history of this Seminary. The Little Flat Rock neighborhood early became an educational center through the work and personal influence of Elder Benjamin F. Reeve, a cultured minister of the Disciples of Christ, who came to this county from Kentucky in 1833. Not long after his arrival Elder Reeve had set up a school in the little old Baptist

church on the Little Flat Rock Creek, later occupying the Gregg school house, and still later in the home of Mrs. Nancy Lewis, but presently he was able to cause the erection of a small frame school house or "academy" adjacent to the Little Flat Rock Christian Church, which had become the community center for that neighborhood, and to which pupils of both sexes came from miles around receiving from this consecrated man instructions in both the primary and higher branches of learning. It has been writen of Elder Reeve that, "teaching was his passion and he made this little school locally famous, awakening in his pupils a thirst for knowledge, while at the same time cultivating in them a taste for literature and a high standard of living. In those old years he set in motion helpful influences which have long outlived him and which will endure so long as there remain descendants of his pupils to hand down traditions." Elder Reeve had a well-stocked library, which was freely open to all callers and in his home was held the weekly meeting of "The Circle", a literary society which included in its membership the thoughtful young people within a circle of eight or ten miles.

The Flat Rock Seminary was a worthy successor of the Reeve School. The top floor was used for advanced students and the lower floor for primary and intermediate grades. Though it prospered for several years, about the time of the Civil War the seminary was discontinued because

of the war and the enlargement of farms in the township, which steadily decreased the number of families, and it became a district school of one department. Later on it was abandoned for school purposes and it was finally sold and dismantled, the material in it being used to build a barn. Among those whose influence as teachers was felt in this school were John Guffin, Josiah Gamble, Walter S. Tingley, John A. Roberts, John R. Hunt, George Guffin, Thomas B. Robinson, Selina Culiver, Samuel Vandervort, Amanda Hunt, F. M. Hunt, Jesse Robinson, Charles Poston and James Wilson, and others.

Now let us turn to the industry of the county. At an early date there were several saw mills, distilleries, grist mills, and mills through out the county. A. B. Laughlin had a grist mill in 1821, John Emelser had one in 1822; these were the earliest. At an eraly date George Niff had a saw mill. Fairly early John Perkins had a distillery on his farm and a horse tread mill for grinding corn. Some years later he built a mill on the Little Flat Rock Creek near where the Pleasant Run Baptist Church was located. William Robinson built a steam mill on his farm some years later. As years pass on a few of such and other mills scattered themselves over the county, as agriculture became the main occupation of the county.

Several of the early settlers were interested in the wilderness and thoroughly enjoyed hunting venison, wild turkey, pheasant, quail, squirrel and other game. Also they enjoyed trapping beaver, otter, mink, muskrat, racoon,

etc. However the majority of these early settlers were interested in clearing the wilderness and cultivating the land. The black loam land was very productive and especially adaptable to the raising of oats, rye, wheat, corn, clover, timothy, alfalfa, soybeans. Apple, peach, pear, and cherry trees were planted as were various berries. As more land was cleared stock raising, by feeding the grain which was raised, became popular among the farmers. The raising of horses, cattle, sheep and hogs was very general. Every farmer had a few chickens and ducks.

Before the settlers came to Rush County all of the land was thickly covered with the following timber: beech, black and white walnut, poplar, blue, gray, swamp and black ash, shell-bark and pignut hickory, sugar and swamp maple, red and white elms, buckeye, hackberry, ironwood, mulberry, honey locust, sycamore, wild cherry, coffee-nut, burr, red and white pigeon oaks, dogwood, water beech, haw, pawpaw, and spicebrush and an abundance of grape vines. Many of the trees were large -- being twelve to twenty-seven feet in circumference and from one hundred to one hundred and forty feet in height. These made the soil rich, loamy, and strong for production. As clearings were made many of these fine trees were burned, but latter on when transportation facilities became better and easier they were sold to timber buyers.

Dr. Arnold states:

That although there are undoubtedly some localities

possessed of a richer soil, some of a more salubrious atmosphere, some of a climate far better and in every respect preferable to ours, some that have more and stronger springs, some that have a higher standard of education but when we come to sum up the several advantages of each, we find that Rush county, with her soil, her timber, her water, her nearness to market, and above all her high status in religious and intellectual matters, is excelled by no part of the United States or perhaps the wide world.[1]

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[1] Dr. Arnold, Reminiscences of An Old Settler, The Republican.

CHAPTER II

CHURCH ORGANIZATION IN THE COUNTY AND ESPECIALLY IN NOBLE TOWNSHIP

The history of any commonwealth connects itself with the moral phase of society which is the direct fruitage of religious efforts. No community in former years was considered safe, reliable or trustworthy, that was destitute of religious culture or church influence. It passes into a saying that the character of the people is always in exact proportion with the amount of religious atmosphere they breathe, and, doubtless, this is true, since the sentiment of pioneer settlements was to carry with them the very best influence of Christianity, coupled with a zeal and an earnestness that universally enlarged their ideas of worth and made itself felt by all with whom they came in contact. The first effort that was made in a new territory, usually, was to plant the religion which the settlers brought with them either by the work of some minister, who accompanied them, or by the citizens themselves. Many times the laity formed themselves into a body and worshipped according to the doctrine carried with them from their former homes.

The early settlers enjoyed, at least periodically,

ministrations of the messengers of the gospel, for the local missionary spirit was strong in the early days and the itinerant preacher occasionally would be found wherever two or three could be gathered together to hear the message he had to bring. It was said of Bishop Asbury, that he traveled as many miles as would take him twelve times around the world. As there were no churches in the early settling of the county, these itinerant ministers followed Indian trails and visited difficult localities on foot and horse back. When one of these arrived at a home a boy was dispatched immediately to notify the neighbors that there would be services in the home that evening. These itinerants carried all the library they owned with them, which was a well worn Bible and sometimes a hymn book. If the people were not familiar with the hymn the preacher gave out two lines; when these were sung he pronounced two more lines. These men received little or nothing for their services. They traveled and preached to the people for almost two generations beginning in 1818. "People often rode ten or twelve miles on horseback, to 'meeting', to hear these itinerants preach."[1]

In mild weather meetings were held at a convenient point in the woods at the crossing of the trails and in bad weather some settler was found who gladly

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[1]Mary M. Alexander, Sketches of Rush County, p. 55.

opened his cabin to such of his widely separated neighbors as would come to hear the gospel upon notice that some missionary was due to be heard in that neighborhood. There were several groves located throughout the county at strategic points. Large grape vines clinging to the trees furnished a splendid roof. Seats were made by splitting logs into three or four pieces, smoothing them off and putting pegs under them. Even a pulpit was furnished, being much smaller and on taller pegs. It was these early meetings in the cabins that have created the confusion regarding statements with relation to the first church in the county, the claim to this distinction being made by several communities in the county. There is a difference, however, between these neighborhood meetings held on the call of the itinerant missionary of the period and a formal church organization with a selected pastor and officers of the church, a definite meeting place and recognized connections with a ruling body, and this difference ought to be taken into account in a consideration of the several claims along this line.

Many of the old landmarks, the first meeting houses, were the result of the laity erecting the house of worship in the absence of and without the aid of the preacher. The primitive houses were of logs planed down or hewn before being placed in the building, and as was the house so the worship, in the simplicity and devotion of a humbleness that has long since lost itself in the gaudiness and

flourish of the modern temple. The hardihood of the pioneer permeated his every work, and was felt nowhere with greater force than in his church regulations.

The church was early in evidence. The people would not have had it otherwise. The pioneers of this community were, with an occasional exception, a god-fearing, upright people with proper impulses toward the right, and their rules of conduct were based upon the book of discipline of the church of their fathers. While they differed widely and sometimes fiercely in matters of minor interpretation of the Book which was their general guide, the same Book guided all and was the foundation rock of the church, whatever the denomination or sect thus represented. And the church was the paramount interest in their lives.

Every county in the State has its history in church development, and to trace it becomes one of the interesting features of historical research. The following paragraph states very clearly the religious achievements in the county.

> "Probably no county in the State can record greater achievements in church work than Rush, nor a greater victory for religion.- Religious sentiment and conviction have urged and almost compelled morality of her citizens from her settlement up to the present, until she can boast of the very broadest influence possible of the faith contained in the testimony of the Scriptures. It will not be said too strongly when the statement in made that Rush County contains a more universal religious influence than any other county in the State, and according to her population has more professors of religion. This

is not claimed because of the superior intelligence of her citizens--of this she does not boast--nor because of deep piety, but because of the persistent effort to establish in the hearts of the people the doctrine of respective church orders. Each seemed to vie with the other and Rush County became a theological battlefield in which was fought many hard and long battles, the end of which was not particularly the establishing of any particular doctrine or especial religious theory, but to impress the hearers with the fullness and profundity of religious facts and truths. By these discussions many truths were developed, and hundreds of the citizens imbibed them, and at a very early date religious conviction upon some one or other of the doctrines overshadowed nearly the entire populace. There is now scarcely a nook or corner in the county where the citizens do not assemble for public worship on the first day of the week.[1]

Often, on Sunday, there would be a prayer meeting and song services in some home, when the "congregation" would remain for the noonday meal. On these occassions the fellowship was beautiful. All evening services were announced to begin at "early candle light." There was a general handshaking and much fervor while singing the final song.

Regarding the contention concerning the first church organized in Rush county, perhaps there is no better authority along that line than the statements contained in a review of the churches of the county writen by John F. Moses in 1907, in which it is stated that "a claim has been made that a little congregation formed in 1820 at John Morris's house, in what is now Noble township, was afterwards transferred to Fayetteville

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[1]History of Rush County, Indiana, 1880, p. 324.

(now Orange) and became the foundation for the present Christian church in that village."[1] But Elijah Hackleman's diary gives precedence to the Little Flat Rock Baptist Church and says, "That it grew out of a meeting held in Conrad Sailor's store the second week in April, 1821."[1] However to prove that there was an organization at the Morris home we have the following words:

> Professor Ryland T. Brown, of Indianapolis presided at the meeting of John Morris's home, and Aunt Nepy Summers, of Greensburg, a most reliable pioneer and devoted Christian, together with I. B. Long, are the witnesses in behalf of the Morris organization. It was not long after this organization until they carried the society to Fayetteville, and it became the nucleus of the present organization at that place.[2]

At the time of the above incident Bro. Brown was only fourteen years old.

In speaking with some of the older folk in the county and the Little Flat Rock community[3] almost all of them knew about where the home stood, but as to the date none of them were able to give anything more definite that that given by John F. Moses and the following:

> Precedence has heretofore been given to Little Flat Rock, but this is not allowed to remain undisputed.

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[1]John Arnold, Reminiscences, The Rushville Republican, January and February, 1882. Hackleman's diary is at Frank Mock's, 409 N. Harrison Street, Rushville, Indiana.

[2]A. L. Gray and E. B. Thomas, Centennial History of Rush County, Indiana, p. 376.

[3]Mr. and Mrs. Ed Morris, Mr. and Mrs. D. D. Barber, Mr. and Mrs. Will Logan, Mr. and Mrs. Carl Wilson, Mr. and Mrs. Albert Wilson, Ben Freeman, Nora Sleeth, Elizabeth Hackleman, Mrs. Jane Kincaid, Mrs. Ann Moses, Paul Carmack.

There is strong evidence and with fair show of exactness, that the year prior to the organization at Little Flat Rock, a church was organized in the private residence of John Morris, about a mile south and west of Fayetteville (now Orange)."[1]

Without a doubt there was a congregation meeting in the Morris home in 1820, that is, as far as present records show. However this fact should be kept in mind, that as far as official records go, the church organized in the home of Brother Morris has no record of having a settled pastor, officers of the church, a definite meeting place other than the Morris home, nor recognized connections with the ruling body. As far as actual organization is concerned the church in the home of Brother Morris has precedence, but evidently the reason for the Little Flat Rock Baptist Church having had precedence down through the years is because there has always been a complete record of the activities of this church, and from the beginning to its end, it always had a pastor, church officers, a definite meeting place, and recognized connections with the ruling body. Also these things need to be kept in mind, that the Little Flat Rock Baptist Church was called a "Mother Church" to many of the Baptist Churches in this section of Indiana. It was very prominent in organizing other churches, helping to ordain ministers and deacons, and

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[1]History of Rush County, Indiana, 1880, p. 826.

was being called upon constantly to help settle all manner of difficulties arising in the surrounding churches. Also many of the prominent men in the county and even some in the state were members of this church. Therefore let us give credit where credit is due in saying that the church in the Morris home was organized first, but that the Little Flat Rock Baptist Church is more outstanding in every other respect.

It is worth while to note that, if the date on the little group that met in the Morris home is right, the church spirit was begun in the same year that land was offered to buyers at the Brookville government land office (October 1, 1820), in the new purchase, which is now Rush county. Also the Little Flat Rock Baptist Church was started within less than a year after the land office was opened; in fact, within six months after the settlers began to arrive in Rush county, this church was started. This certainly shows that the early settlers had a fine background of religion and they deemed it a necessity in their lives, for they wasted little time in starting the organization of a church. Within a few years the whole county was dotted with several churches representing different religious bodies.

Here is what an old settler says about the church spirit in the early days:

> The grand old pioneers, the men and women who settled this county, were earnest, sensible and God-fearing, and soon the voice of prayer and

> praise was heard in their rough cabins or in the shade of the forest. Soon this religious feeling crystalized in church organizations, buildings were erected, and religious teaching became one of the most powerful factors in shaping the character of our people.[1]

In the absence of a minister and an undertaker, Christian burial was not neglected. In every community there was some man who acted in the capacities of the former, while sympathetic and friendly hearts supplied the place of the latter. Regular funeral sermons were preached months after burial when a minister came around. There were no public burying grounds and the dead were buried on farms. Unfortunately nearly all these graves have been obliterated. The first graveyards were made on farms, being very small, and used only by the family and near friends. The first neighborhood burial ground was probably the lower, later called the Kelly graveyard, south of Rushville. These were succeeded by others usually located near a church. The upper and lower graveyards were used by citizens of Rushville and vicinity until 1859, when nineteen acres were purchased east of Rushville, plotted and named East Hill Cemetery.

The pioneers buried men, women and children in long, white robes called shrouds. A small white handkerchief was laid over the face. The coffin was made narrow at each end and unlined. Not until the fifties

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[1]John Arnold, Reminiscences of the Little Flat Rock Church Record, Article IV, The Rushville Republican, January and February, 1896.

were the dead buried in clothing such as they wore while living.

Singing seemed to be a habit with the people. They sang at their work and at social gatherings. While traveling through the wilderness they sang whether it was day or night. Yet few children were ever taught to sing. A beautiful custom prevailed in some neighborhoods, that of singing a hymn for the comfort of the dying. When musical instruments began to be used in the homes some of the young people began to clamor for their use in the churches. Others believed their use in public worship would be sacrilege and were decidedly opposed to their use. The contention came near disrupting some churches, in fact, in a case or so it actually did in the county.

Sometime in the late forties, a converted Indian passed through the county preaching to the white people, entreating them to lead Christian lives. He sang in the Indian and the English languages and attracted much attention.

In 1847-8, the spirit rapping caused much excitement. A few persons became insane because of the manifestations they claimed to have experienced. In the same year the people of this county contributed, with other sections, to the supplies which were being sent to the starving people of Ireland, caused by the total failure of the potato crop there.

On a tour through Indiana in 1850-1, Alexander Campbell visited several churches in the county preaching once or twice at each spot. He returned to the county on a tour in 1860-1 and preached at various points encouraging and reproving the brethren. More about these visits will be mentioned in the last chapter.

There were four ministers in the early days of Rush county who left impressions that will never die on the lives of the people. They were M. C. McBill, of the United Presbyterian church; James Havens, of the Methodist church; John O'Kane, of the Christian church; and D. M. Stewart, of the Presbyterian church. They were zealous and sincere in what they believed and labored unceasingly for the upbuilding of the community. They were dignified in manner and their preaching was of a high order.

John F. Moses wrote concerning the pioneers of Rush County:

> That they were a deeply religious people is evidenced by the remarkable fact that they first organized a church before they had set in motion the machinery of their local civil government; and by the further fact that within a year or two after their first settlement they had dotted the county with meeting houses. They were order-loving and law-abiding. Hospitality was part of their religion, and the interest of their neighbors largely their own. Mutually dependent, they were mutually helpfull. There was no cabin standing in its little clearing which did not bear the marks of the handiwork of all the men within reach at its building, and they stood as monuments to the feeling of neighborly good will that was then the rule. The more formal and far more selfish usages of our own time might

with profit borrow something from the free-handed, hearty and generous spirit that animated the men and women of those older days.[1]

In order to understand fully the organization of churches in the county one needs to know how many churches were established. What was their main emphasis? Where were the buildings erected? Who established them? The situation will be viewed as it stood up to 1888. A picture of the present condition will be given later.

In point of members the churches of the county stood as follows: Church of Christ, Methodist, Episcopal, Baptist, United Presbyterian, Presbyterian, Friends, Catholic, Christian Union, Wesleyans, and Adventists.

First we will consider the Church of Christ, Disciples of Christ, or the Christian Church. The years following the first settlement of Rush County were made memorable by the religious awakening throughout the West.— The strong battlements of denominational exclusiveness were being attacked and in spite of zealous defense, were being carried by storm. People began to search the Scriptures for themselves, and declined to accept any dogma on the ipse dixit of the preacher. They demanded the authority for it in the Bible, and if it was not there at once rejected it as of human invention and unworthy of regard. Their motto came to be "The Bible and the Bible alone" as

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[1] A. L. Cary and E. B. Thomas, Centennial History of Rush County, Indiana, p. 376.

the all-sufficient rule of faith and practice. Their ritual, their discipline, their faith, and their order of worship must be read first from the teaching and practice of the apostles before they would be adopted as authoritative in church government. The result was the evolving of new religious doctrines, and the modifying and remodeling of the old. These discussions, which began in Pennsylvania and Kentucky, extended throughout the West. The restoration started by Alexander Campbell, Barton W. Stone, Walter Scott and others, grew in magnitude, extending far beyond the source of its origin. The teachings of Alexander Campbell were regarded as heterodox by the Baptist, with whom he had hither-to been associated, and, in 1827 they severed all connection with the reformers, who then organized a new church, called by them the Church of Christ, or the Christian Church, but by their opposers, the Campbellite Church. The cardinal principle of their organization was the rejection of all creeds and confessions of faith, and the adoption of the Bible as their only rule of faith and practice. The simplicity of their teaching appealed to the understanding of the masses. They taught that faith came by the reading or hearing the word of God; that this was followed by repentance for sin, and this again by obedience in being immersed for the remission of sin. So that each person could, by his own free will, accept or reject salvation. Believe, repent and be baptized were the terms of salvation. John P. Thompson, for many

years a Regular Baptist preacher, having become satisfied with the correctness of these views, with a majority of the members of the Flat Rock Baptist Church, withdrew from that body, and in May 1830, organized a new Little Flat Rock Church which they called the Church of Christ, and its members Disciples or Christians. This was not only the first church of this name organized in Rush County, but was also one of the first in the State, so that the name of John P. Thompson is inseparably connected with the history of the Christian Church of Indiana.

John Wright, a Baptist of the Blue River Church, Washington county, is frequently given as the first Christian preacher in the State. He began his work as a "Reformer" in 1819. The Dunkards then quite numerous in south central Indiana joined the movement in large numbers. Fifteen churches joined in a body. The Blue River and Silver Creek Association of the Baptist Church became almost entirely "New Light" and then Christian.

Somewhat later, but independently, what were known as the Calvinistic Baptist churches of Rush and Fayette counties, under the leadership of John P. Thompson, became Christian. The Flat Rock Baptist congregation was the first to go over. Some of these were called "Reformers" and some "New Lights." [1]

Rush County owes much to the labors of this earnest, devoted Christian. His precept and example were

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[1]Esarey, A History of Indiana, pp. 285-6.

over in accord. His life illustrated the beauty of his teaching. He was ever found on the side of religion, morality, temperance and good order. In the fall of 1832, John O'Kane first appeared in Rush County, and with Thompson, traversed the county, preaching at many points. O'Kane labored for many years in Rush and the adjoining counties. He was a splendid specimen of a man physically, tall, erect, dignified, with a broad and high forehead, hazel eyes bright and expressive, a mouth mobile and ready to express every emotion, but pre-eminently fitted for expressing scorn and contempt. He was eloquent, argumentative, persuasive, pathetic and sarcastic. He possessed a kind of magnetism that swayed the minds of his congregations in a wonderful manner. He was positive, aggressive, unsparing in his bitter denunciation of what he deemed error in doctrine. He was the right man for those times, when his church was struggling for an existence and was met by opposition on every hand. He was a magnificent leader of the storming party on the strongholds of denominationalism. He opened the way and rendered the advance of other leaders of the restoration easy.

Among the pioneer preachers of this church were B. F. Reeve, S. K. Moshour, L. H. Jameson, R. T. Brown, G. Campbell, John Longley, Jacob Daubenspeck, Benjamin and Daniel Franklin, William McPherson, Arthur Miller, John Walker, James Smith, A. Banks, G. C. McBuffer, Ruben

Garret, James Connor, J. W. Connor, E. Scofield, W. S. Campbell, J. E. Taylor, P. Weaver (colored). The churches also enjoyed the visiting ministry of E. S. Fruzee, William Mullendore, W. S. Tingley, and the county Evangelist, A. W. Connor. As a church it has always been strongly missionary, both home and foreign, being inspired by the great commission. By the united effort of the churches of the county it formed a cooperation with the congregations of the Church of Christ of Fayette County, and employed an Evangelist who spent his entire time among the weaker places. This effort alone resulted in an increase of the membership of the county of more than one hundred and fifty. Besides this the regular church work was increased.

There were fourteen local congregations located as follows: Little Flat Rock, May 1830; Plum Creek, December 1833; Arlington, September 1835; Hannegan, 1907; Ben Davis, June 20, 1832; Kilroy, 1840; Center, 1840; Rushville, 1841; Farview, 1843; Big Flat Rock, April 1851; Manilla, September 1859; Raleigh, 1870; Carthage (colored); Homer, December 6, 1886.

These local organizations support preaching, each one-fourth, one-half, three-fourths or all the time, and in the absence of the minister the local talent is always sufficient to instruct and entertain the body. Nearly every congregation has its Sunday School and all the legitimate means for the edification of the body are resorted to and exercised with

an intelligent and commendable zeal.[1]

The work of the Methodist Episcopal church was begun very early in the county. The various writers of the county are not sure whether the Methodist or the Baptist people had the first worship. Both groups had meetings in 1821. However when it comes to organization and a regular place of meeting the Baptists have preference, as far as actual records are concerned. The first church of the Methodists was located two miles south of Richland, and was organized by John Havens in the fall of 1821. About the same time James Linville organized a group in the southeast corner of the county. Among the early circuit-riders were John and James Gregg, Thomas Rice, Stephen R. Beggs, Joseph Tarkington, William Evans, John Strange, A. Cummins, Calvin W. Ruter, B. T. Griffiths, Allen Wiley, and G. K. Masters. The most outstanding of all the above was James Havens. He was indeed a remarkable man in every respect, possessed of a powerful mind, clear and logical in its deductions, though unpolished by education and uncultured by extensive reading, his earnest convictions, tireless energy and indomitable will exactly fitted him for the wild and new country in which he labored. The name Methodist Episcopal Church in Eastern Indiana is not complete nor fully honored when unaccompanied

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[1]History of Rush County, Indiana, 1888, p. 330.

by that of this fine man. Oliver M. Smith once termed him the Napoleon of Methodism in this country.

> One noticeable fact is, that, in the early days, most of the conference, circuits and stations received their names from streams and individuals, and not from towns. The reason of this seems to have been that the class of men who settled the country and cleared the farms were more easily brought under religious influences than those who congregated in the towns, so that churches were organized in the country at an earlier date than in the towns.
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> The pioneer preachers of all religious groups endured many hardships and much labor in proclaiming the Gospel in a new and unsettled country; but none could compare in these respects with the Methodists itinerant. With, perhaps, from twenty to thirty preaching stations to be visited each month, these places being widely scattered through the almost pathless wilderness, no mode of travel except on horse-back, through swamps, overflowing streams and the dense forests -- these men necessarily endured danger, suffering and privations, that the souls of sinners might be saved. These men were truly moral heroes, whose enthusiastic devotion to their high calling enabled them cheerfully to endure all these trials and to rejoice that they were called to do so. Many a valuable life was sacrificed, but the triumphant spirit felt no regrets.[1]

The following places in the county had church buildings: Carthage, Walker's, Sharon, Ball's Chapel, Arlington, Rushville, Raleigh, Falmouth, Glenwood, Milroy, Manilla, Goddards and Ebenezer. Each congregation had semi-monthly preaching, except where there was a settled minister. The work of the church manifested itself through its Sunday Schools and other aids which it called to its support. The church was thoroughly missionary in Spirit and was usually first to reach a new point and plant its doctrines.

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[1] Illustrated Atlas of Rush County, 1879, pp. 9-10.

By May 1821 the Flat Rock Baptist Church, known as The Calvanistic Baptist, was in existence, and had a house on the Conrad Sailor farm which now belongs to Pearl Rebout, which is about one-half mile northeast of the present Little Flat Rock Christian Church. This church was called "a mother church" because it helped establish and give service to so many other churches in and outside the county. John P. Thompson was the founder of this church, and in 1822 he organized a church in Rushville, which was the first religious organization to enter that city. Brother Thompson was pastor of this church as long as he continued with the Regular Baptist denomination. Mr. Thompson was a bold, brave defender of his faith, and was strickly conscientious in all his convictions. He was neither dogmatic nor dictatorial, but a learner from the Great Master, hence a humble man. As fast as he learned he appropriated, and when he was convinced that much of the doctrine he had formerly advocated was unscriptural he, with about sixty of his former parishioners, abandoned the faith of their fathers and merged the Flat Rock Association into the Church of Christ. There were several organizations of this people at an early date, and nearly every organization had a local preacher. There were two in Center township, one in Walker township, one in Noble township, one in Washington township, and one in Richland township. These churches were strengthened by the able work of Wilson Thompson, John Sparks and George Harlan, from Fayette

county. The bravest, most fearless, and at the same time, most aggressive of these was Wilson Thompson. He was certainly the most zealous, and at once the most deeply wedded to the Baptist faith of any of his co-labors. He never lost an opportunity to enter the field of discussion wherein were assailed any of his theological tenets. He was to the Regular Baptist what James Haven was to the Methodist Episcopals, and John O'Kane to the Disciples. They are not so numerous or active as in the early settlement of the county. They never were a missionary people, nor did they believe in Sunday School. Very few of their ministers, if any, were salaried, as early teaching of the order was adverse to a paid ministry.

The Presbyterian effort began in Rushville, January 1825 under the leadership of Dr. J. F. Crowe. The growth of this church was much advanced by the efforts of J. H. Stewart, Wm. Sickles, J. S. Weaver, Thomas Barr, D. M. Stewart, H. H. Cambern, Robert Sutton, John Wiseman and Eberle W. Thomson. In the earlier years there were three separate organizations in the county. One at Homer and another at Beech Grove, just east of Arlington. They never were very aggressive, and this fact may account for their not having increased in numbers to a greater extent. Coming early into the county they have become identified with all the county's interests. Their discipline was, as a general thing, precise and regular, and for this reason, there are but few communicants who ever abandon their faith

when fully indoctrinated. D. M. Stewart towers above all the others of this group. Few ministers in Rush County did more work than he, and less had a greater interest in the moral and religious growth of society. Their missionary spirit grew in later years as did their enlarged views and broader catholicity.

The United Presbyterian body established itself at Milroy about the year 1830. Other groups organized at Shiloh, Richland, Rushville, and Vienna (now Glenwood). The most earnest and devoted laborers, and to whom the success of the church is mainly due were John M. Presley, J. F. Hutchison, S. M. Baily, M. C. McDill, and R. E. Stewart. This order had a house for each assembly in which to worship, and is extremely zealous and devoted to all the principles which give it distinction from other religious orders. One of the most striking features was its close adherence to the primitive custom of psalm singing. They were a very devoted people and among their membership were found some of the most intelligent professional men of the county, and man zealous for every public improvement. They were a missionary and a Sunday School people, yet not characterized by an aggressiveness that would assure rapid growth.

The Friends organized as early as 1821-2 near Carthage, which later became known as Walnut Ridge. Later a group was organized in Carthage and one at Little Blue River, two and one-half miles east of Manilla. William

Binford was well known not only for his ability to plant but to perpetuate the work he so well begun. Some of the outstanding spiritual advisors were David Marshall, Elwood Scott, K. Mills, and R. M. Mars. They paid no salary to their ministers, but those who gave the greater portion of their time to the ministry were comfortably supported by liberal donations. They were great elevators and took the lead usually in public enterprises which they considered essential to the good of the community. They were great believers in temperance and the rights of man. They were in the advance of all other Christian groups in their conscientious, consistent and earnest opposition to slavery, and for this they deserve all honor and praise. They were all good livers because they helped those of their order. By industry, economy and close attention to business they succeeded in amassing large wealth. In this, in proportion to numbers, they had greater wealth than all the other groups of the county combined. Singing and public prayer were unknown to the group until later years. Their worship was an impressive silence until some member was moved, by an impression of duty, to arise and speak, which as a general rule was very brief.

The first successful effort to establish a Catholic Church in Rush County was in 1833 under the leadership of Henry Peters who was stationed at Connersville. At first he only came once a month. The zeal of the membership was remarkable. Many of the communicants lived quite

a distance from the church, yet at nearly all stated meetings or regular sessions all went, it mattered not what the surroundings or the state of the weather. This was the only Catholic Church established in the county.

The Wesleyans had a small organization on Little Blue River, three and one-half miles southwest of Arlington. They were served mostly by local talent except for the monthly visits from Mr. Spend of Jay County. For the most part the membership was active, energetic, and full of zeal in all their religious devotions. They were a Sunday School people and believed in missionary work and always labored to extend their influence as far as their financial ability would admit.

A branch of the Methodist Episcopal church desiring to hold to doctrine rather than political government in the church broke off and called themselves the Christian Union Church. In 1868 I. H. Rector came to Rush county and established a church near Homer. The leading ministers were F. Price, S. Watts, H. Ellis, and O. H. P. Abbott. They numbered among their membership the leading citizens of the community also the most active members of society, and feel that they did no wrong in divorcing themselves from the mother organization, because they considered themselves politically ostracized.

In 1886 the Adventists organized a church two and one-half miles east of Homer. This was done through the efforts of A. W. Bartlett who two years before the organiza-

tion lectured for a month at Mower and another month at Arlington. Elders Huffman and Codamark after a period of ten weeks in 1866 organized a church with seven souls. They were slow in progressing with their new doctrine and did not call out a sufficiently strong element to impress the community with the plausibility of their teaching.

Besides what have been mentioned there were some two or three organizations that were apparently independent. One was located in the southwest corner of Ripley Township and it received the name of "Fast Quakers" because it was composed of Friends and Methodists. In the combination the distinctive plea of each was lost and the amalgamation completely destroyed the identity of either. They erected a very neat house about three and one-half miles southwest of Carthage. Ripley Township had two of this kind. One was a Christian Church about half way between Carthage and Knightstown. The other was a Baptist Church which belonged to the colored people and was situated on what was known as the Beech. The Christian Church group had a fairly good building which they later gave to the colored Disciples at Carthage.

The Second Methodist Episcopal Church was established about 1871 through the efforts of M. James. This was a colored church in Rushville. On August 2, 1877 their first building was erected. The following ministers have labored on this field: Daniel Tucker, George C. Clark, Henry Moreland and Cary Nichols. Later the colored folk

established the Second Baptist Church. In 1888 they erected a building. Two of the key men responsible for the establishment of this church were John Williams and Frank P. Green.

In 1933 there were fifty-two churches in the county. However, several of these were not very active, holding services only occasionally throughout the year.-

Rush County is indebted to these churches for the high state of civilization which she has attained. No county in the State can lay claim truthfully to a more universal church going populace, nor deeper veneration of the citizens for religion and religious influences. This is a general and a very brief description of the religious influence which was present in the county up to 1933. If any important organization or man have been left out it is only an accident and not intentional and also because so few records were available.

- We have noticed what an important part religion played in the life of those who settled in Rush County. They did not forget their God and they served Him faithfully, loyally, and enthusiastically. From 1820 to 1830, the Baptist group exerted the most influence in the county, but from 1830 up to the present time, the Church of Christ is the largest and most active group in practically every respect. -

CHAPTER III

THE BAPTIST CHURCH CALLED LITTLE FLAT ROCK

The name of this church, as recorded in the court house at Rushville, Indiana, in the deed of the Church of Christ on Little Flat Rock is exactly as the title of this chapter indicates. A typewritten title pasted on the front cover of the largest book of minutes is, "Records of The Little Flatrock Primitive Baptist church." This title was put there by someone many years after the minutes were recorded for it is typewritten. The early minutes of the church begin with one of the two following titles, "The Church," or "The Church of Little Flat Rock." The following titles are recorded in the minutes of the monthly meetings of this church: "The Regular Baptist Church," "The Regular Baptist Church called Little Flat Rock," "The Church of Christ called Little Flat Rock," "The Regular Baptist Church on Little Flat Rock," "The Baptist Church of Christ on Little Flat Rock," and "The Baptist Church of Little Flat Rock." In order to keep the title of this church clear in our minds it will be referred to as "The Baptist Church Called Little Flat Rock," which is the exact heading of this chapter.

As was mentioned in the last chapter, this church was the first active religious organization in Rush county to have a minister, officers, and definite connections with a ruling body. The first house of worship was erected on the Jacob Hacklerman farm, now owned by Pearl Debout. This spot is about one mile north and east of the present Little Flatrock Church. At a spot located just a few feet west of the Debout farm and south of the Carl Wilson farm, where the road makes two almost right angle turns, is a large stone on which is placed a copper plate with these words on it, "The first meeting house in Rush county was built near this spot by the Little Flatrock Baptist Church in 1825. Size thirty by twenty-six feet." Below the inscription is engraved the year 1925. The Daughter of the American Revolution unveiled this stone in 1926. They planned to unveil it in 1925 a hundred years after the erection of the building but bad weather in 1925 did not allow the stone to be moved. This first building was not located at the exact spot of the stone for some of the old people in Noble township say that it was located a few rods due east of the stone. No evidence is left in the field where the church was located.

It is interesting to note that the majority of the early settlers in Rush County were Baptists -- that is, those who believed that immersion was the only form of baptism; hence they had more churches scattered over the

county than any other religious group. And, it should be remembered that this was one of the causes of the rapid spread of the restoration, or acceptance of the teachings of Alexander Campbell and his co-laborers. John P. Thompson was the very first and one of the most able expounders of the new doctrines in this county. This Baptist church being the second organized in the county extended its influence into several of the surrounding counties. This was a mother church to fifteen others in and out of Rush County. It was very strong in its belief, regular in its attendance and faithful to its creed. If there was a slacker among the group the guilty party was brought before the church as a whole, and an explanation demanded. Often times the guilty accused themselves and came to the church for help. Many times they were punished in some manner and admonished to be more careful in the future.

This Baptist Church grew out of a meeting held in Conrad Sailor's store the second week in April, 1821, just a few months after the Morris group organized. Happily, the minutes of this early church have been preserved in a metal filing cabinet at the Rushville library. Both of these books are in an excellent state of preservation, and after one becomes acquainted with the hand writing of the different church clerks only a few of the words are illegible.

The smaller book contains the records of this

church from part of the October meeting in 1821 through August 20, 1821. This record book is seven and one-half inches in length, six and one-half inches in width, and five-eights of an inch thick. The cover is made of pasteboard about one-eight of an inch thick, and at one time it had a blue paper covering on it which is considerably faded now. The cover is held together with a thick leather binding, which shows but little wear. The inside of the front cover has several different designs on it in ink, and Conrad Sailor's name is written twice, at the top; also there are several numbers written in ink and pencil scattered over the page. There have been four pages cut out of the front of the book and the first page is now number five. The last page numbered in the book is one hundred and thirty-one. But ten whole pages have been cut out, and upon close observation it can be plainly seen that each one of those pages had writing on both sides, except the back side of the last page. However there have been inserted in the back of the record eight pages with writing on both sides. These pages are held in the book by two threads sewed through the back of the book. Every page in the book has writing on it and with two exceptions all the pages give records of the Baptist Church called Little Flat Rock. The pages contain from fifteen to twenty-five lines, varying so much because of the size in handwriting. All the minutes are recorded in black ink.

The other book of minutes is larger in size being twelve and six-eights inches long, eight and one-fourth inches wide, and three-fourths of an inch thick. The cover is made of pasteboard one-eighth of an inch thick and the facing on the outside of this cover was at one time blue being very faded at the present time. The inside of the covers have been marked up to a great extent with numbers, letters, and various kinds of marks. This book contains the minutes of the church from July 29, 1821 to November 22, 1845. However from February 20, 1830 to September 17, 1831 there are no records whatsoever. The book starts in with page three and four and there is nothing on these pages except numbers and various marks. The next page is twenty-one, on which is the following sentence in black ink: "Carefully preserved this valuable record of this first church organized in Rush county, 1896 - J. Arnold." On page twenty-two the minutes proper begin and carry through, with every page being filled, to page one hundred and thirty-two. However there are two and one-half pages of minutes which are not entirely filled, then several pages are cut out between this and the last two pages. Written upside down on the front of the last two pages is an account of a note between James and Elijah Armstrong. On the last page in the book is the account of the disbanding of the Baptist Church. Between this page and the back cover several pages have

been cut out. The pages in this book are lined, there being thirty-seven lines on each page. All the writing is done by hand in black ink. Whenever there are two (s') together in a word, the first is made like this (ʒ). Often when a word ends in (s) it is written the same way.

The smaller book is the older of the two records. This is easily distinguished because the smaller record shows much more wear and the pages show by their color much more age than the larger record. The minutes in the smaller book were much harder to read because of being older and in the original hand writing of each church clerk and also there were no lines to follow. The larger book is much neater partly because the pages are lined, but mostly because each recorder was very careful to write plainly and neatly. This larger record is not written in the handwriting of each church clerk, for the handwriting is the same through the election of several church clerks. This book was evidently copied for there are not nearly so many different hand writings in it.

The Baptist Church Called Little Flat Rock described in these minutes grew out of a meeting held in Conrad Sailor's store the second week in April 1821. However the minutes do not carry us back that far. The first four pages in the smaller record have been cut out and the first recorded meeting is part of the October meeting in 1821. The larger book begins with the meeting on July 29, 1821. The probable reason for there being no

notes from April to July is because no writing clerk was appointed until the July meeting. Several other things happened at this meeting which would indicate that the church was just beginning to get organized. Brothren Conrad Sailor and Elder John Blades were appointed as a committee to draft rules of decorum and these rules were read at the next meeting in September and accepted. Also at the July meeting a singing clerk was appointed, and the church agreed to meet of the first Saturday of every month as their stated meeting. At the next meeting in September it was moved and seconded that a fund be prepared to defray the expenses of the church. All agreed to commune in October which was no doubt the first communion of the group. At the September meeting it was agreed to furnish the church with a blank book to keep her records in and this is the smaller of the two record books now at the Rushville, Indiana, library. It is well to note here that the minutes in both records are the meetings held on Saturday once a month and not of the regular service each Lord's Day.

In order to show the differences in recording the minutes of each book we will take the minutes of the meeting on November 17, 1821 and give each line for line as it appears.

Large Record

November 17, 1821

The church met pursuant to adjournment after
praise and pray the Moderator took his seat
first envites brethren from Sister Churches
to a seat with us
2 Br. Benjamine Sailor laid in a complaint
against himself for the sin of Drunkness and
were Disowned by the Church
3 A Door open for the reception of members
Br. Jacob Hackleman and Mary his wife
war received by letter
4 A request from Lickcreek Church to this
Church praying for help to ordain two deacons
this Church agrees to send Br. Abraham Hackl
man and Elder John Blades to attend with them
5 Also a request from the Brethren on clifty for
helps the second time as they failed before the
church agreed to send Br. Conrad Sailor and Elder
John Blades adjourned by pray until the next
meeting Abner Hackleman Ch. Clk John Blades Modera -
tor

Small Record

Saturday November 17th 1821

the church of Little Flat Rock
met agreeable to adjournment
and after prayer Elder John
Blades Borther Benjamin Sailor
laid in complaint against himself
for Roiting and Drunkness and
was excluded. A door is opened
for the reception of members
Brother Jacob Hackleman and
Sister Mary Hackleman
was received by letter. A request from
Lick Creek church for helps to
ordain two Deacons this church
agree to send Brother Abraham
Hackleman and Elder John Blades
also a request from the Brethren
on clifty for helps to constitute
a church this church agree to send
Brother Conrad Sailors and Elder
John Blades adjourned to the
third Saturday in December 1821
Robert Thompson Clk. L.F. R.C.

The minutes usually took this form and they were never lengthy unless there happened to be a lot of business, several received into, or dismissed from the church. Very little attention was paid to capitalization and punctuation and quite often the words were misspelled.

Let us consider the differences in form of the two records.

1. Large record - The Church met pursuant to adjournment.
   Small record - The Church of Little Flat Rock met agreeable to adjournment.
2. Large record - After praise and pray (usually appears this way.)
   Small record - After Prayer (praise or praise and prayer are used interchangeably)
3. The Moderator took his seat is not mentioned in the smaller records. Sometimes it has (Moderator so and so) but never took his seat. From 1830 on the latter is used in the larger record.
4. "Invited brethren from sister churches to a seat with us" usually always appeared in the large record.
   The smaller record does not use it nearly so much, which would indicate that they only used such when brethren from sister churches were present.
5. Quite often after praise and prayer "proceeded to business" is mentioned in both books.
6. The earlier minutes always mention the moderator and clerk at the end in the large record, if given. In the smaller record the moderator is named at the first of the minutes and the clerk usually always signed the minutes.
7. The large record usually mentions something about the adjournment in this way (adjourned, adjournment, adjourned till next meeting in course). The smaller record very seldom says anything about adjournment.
8. "Adjourned by prayer" was only mentioned in the large record during the first few meetings.
9. With few exceptions these meetings were held once a month of Saturday. Sometimes more meetings are reported on during the month and a few times none.

The different titles given to the church throughout the large record were as follows: July 1821 to October 1840 these two were used, "The Church" and "The Church of Little Flat Rock." In all these years the latter title was used only four times. In October 1840 the title "The Church not called Little Flat Rock" appears and from November 1840 to February 1841 the first two titles are used interchangably. At the March 1841 meeting a new name appears "The Church of Christ called Little Flatrock" and it is used until January 1843. In January 1843 "The Church of Christ called Little Flatrock" is used and this is the only date this title appears. From February 1843 to May 1844 the title "The Church of Christ Called Little Flatrock" is used except in June 1843 when "The Church of Christ" appears and it was never used again. An entirely new name is given at the May 1844 meeting "The Regular Baptist Church called Little Flat Rock" and this is never used again. From June 1844 to October 1845 the two titles "The Church of Christ called Little Flatrock" and "The Church" are used interchangeably. At the November 1845 meeting the title "The Little Flatrock Baptist Church" is used. This was the last regular meeting of the group and the only other recorded meeting is in 1849 when the money was divided between the members. There is no month recorded and the church assumed the title "The Little Flatrock Church."

Just why all these different titles were given the church is not definitely known for the case church clerks recorded these different titles. The words "Church of Christ" never appear in any of the titles until March 1841, but they are used in every title except one until August 1843. When these words are used in the title the word Baptist is never used, but this is not so in the original or small record for when the words "Church of Christ" appear the word Baptist always precedes.

In the smaller record the titles "The Church of Little Flatrock," "The Little Flatrock Church," and "The Church" are used from the beginning of the minutes until April 1830. The title "The Church" is used more than the other two titles. At the April 1830 meeting the church takes on the name Baptist and, no doubt, the reason for this is because the preacher and thirty of the members broke away from the church following the restoration plea. At this meeting the minutes give the following title, "The Baptist Church of Christ on Little Flatrock" and in May "The Regular Baptized Church of Christ on Little Flatrock" appears. From May 1830 to the last minutes recorded in the book August 1831 the name "The Church" is used.

Some differences in the minutes of each book:

Large Record	Small Record
November 17, 1821 Helps at Clifty for a second time to ordain two deacons as they failed before. Abner Mackleman - Ch. Clk.	For a second time is not mentioned. Robert Thompson - Ch. Clk.
January 19, 1822 Full minutes	No minutes
February 1822 Benjamine Sailors "were received."	"was restored to fellowship."
June 13, 1822 R. T. Brown received by experience as candidate for baptism.	Only "received by experience" is mentioned.
May 17, 1823	May 18, 1823
February 17, 1823	Monday after last meeting.
March 1823	Sat. 15, 1823
August 16, 1823 Mentions twenty-nine members dismissed to church below.	Not mentioned at this date.
September 19, 1823	September 13, 1823
December 21, 1823 No mention of those dismissed to church below.	Thirty-one names given as dismissed to church below.
No March or April meeting	March 20, and April 17, 1824 (full minutes).
From January 1824 to February 20, 1830, there is no mention of a moderator or a clerk.	Always mentioned here.
January 17, 1824 No mention of "Booth's Apology."	William's Creek teacher to be written a friendly letter recommending their persual of "Booth's Apology."

November 19, 1825 No mention of communion.	Mentions it here.
February 18, 1825 No mention of Thompson giving discourse for March	Mentions it here.
March 18, 1826 No mention of deaths	Mentions two.
April 1826 No mention of two received.	Two mentioned.
No June meeting mentioned	Saturday before the third Sunday in June.
September - December 1826 No mention of church being at peace	Mentions it each month.
January 20, 1827 No mention of "church found at peace." No mention of deacons or elders.	"Church found at peace" "Should elders moving their residence or membership be ordained again before he officiate in that office in any other church"
March 17, 1827 No mention of J. P. Thompson and Brother Willner to spend their time teaching or exhortation.	Mentioned here
No mention of the following meetings in 1829: January 4, 21; February 1, 4, 5, 12; or March 15.	All such dates meetings were held here.
April 18, 1829 No mention about society meeting and a little about the meeting house.	All given here.
May 18, 1829	May 15, 1829
June 20, 1829 Sixty-six dismissed for Stones Settlement.	Sixty-one dismissed for Stones Settlement.

October 17, 1829 No mention of purchasing coal.	Mentioned here.
From February 20, 1830 to September 17, 1831, no minutes	Complete minutes here.
Minutes begin September 17, 1831 and carries through until November 22, 1845. One more meeting in 1849 is recorded.	The last minutes in the book are dated August 20, 1831.

As far as the small record goes with its minutes it seems to be more complete, thorough, accurate, and understandable. Even though it was much harder to read than the large record, because of poor hand writing, for a clearer statement of fact about any incident, one would always turn to the small book. Several of the minutes in the large book were so vague after reading that little sense could be made of them until the records on the small book were read.

Many of the words in both records were misspelled. One could usually tell what they were because every word misspelled seemed to be spelled by sound rather than by the exact spelling. Several of the most commonly misspelled words were peace (pease or piece), praise (prase or prais), proceeded (proceeded, proceaded, preceded), door (dore), prayer (prar, prare, prayre, prair, praire, prayr), were (ware), purpose (perpose), and write (wright).

CHAPTER IV

OUTSTANDING AND INTERESTING MEMBERS AND WORK OF THE BAPTIST CHURCH

We will now turn to consider some of the important members of the church who served in various capacities. Throughout the history of this church there were only four men referred to as elders and in the minutes the word elder with the first "e" capitalized always preceded the name. These men were Elders John P. Thompson, John Blades, William Thompson, and John Sparks.

The moderators who served at every meeting took charge. His job seemed to be that of a president in small organizations. The moderators who served from 1821 to 1830 are as follows: John Blades, James Hacklerman, William Thompson, John P. Thompson, Daniel Jackson, Conrad Sailors, John Sparks, James Gillmore, and Charles Scott. From 1831 to 1845 the following moderators served: B. R. Sparks, John Blades, Brother Martin, J. P. Thompson, William Moses, George Hastings, Brother Foston, Jesse Scott, Conrad Sailors, James Gillmore, W. C. Smith, Thomas Lines, and Brother Cooper. Brother's Sailor, Lines and Sparks served more than any of the others.

It was the job of the church clerk to keep the records of the church and in this church splendid records were kept, which is more than one can say of most churches today. Those who served as church clerk from 1821 to 1830 are as follows: Robert Thompson, Abner Hacklerson, Daniel Jackson, Barnet D. Portcock and Thomas Sailors. Those who served from 1831 to 1845 are as follows: Thomas Sailors, Elijah Quick, Elijah Armstrong, Samuel Sloan, Jacob Millner and James Armstrong. It is to these men that most all the credit is due for preserving the minutes of this church. These minutes were kept regularly in a book that would contain many minutes and at the same time would be durable.

During the history of this church there were several who served it as ministers and several others were set aside or ordained to preach. After John P. Thompson came into the church by letter September 21, 1822 he was the most able leader and did most of the preaching until after April 1830 when he broke off with thirty others to form "The Church of Christ on Little Flatrock." Much more will be said about Elder Thompson in a later chapter. After John P. Thompson and his group left, John Sparks must have taken over the ministerial duties for from 1832 to 1842 with a few exceptions Brother Sparks was hired most every year by the church to preach and on December 15, 1832 Brother Sparks requested the church to apply for some other minister because it was inconven-

ient for him to attend the regular meetings. So the church sent Brother Conrad Sailors to Pleasant Run Church to ask Brother Poston and Brother Gillmore to attend and take charge of the church for one year and this was done. On several other years Brother Sparks was asked "to attend with the church as often as possible." At the March meeting in 1840 Brother Conrad Sailors and Laughton King were appointed to attend the Rushville Church at their next meeting to consult with them concerning having a hired hand for Brother Sparks during the busy season of the year. Brother Sparks must have been preaching for the Rushville Church at this time as well as this church. In September 1842 Brother David F. Drummond was hired to preach for one year.

In 1826 on May 20 there is this record "The church thinks it out of order to invite Bro. McPherson to preach with them in his present standing." Just what was wrong with his standing is not known except in December 1826 he put his letter in the church and there is record of a McPherson who was continually getting drunk and being brought before the church. Since the first names are not given the above is only probable.

On November 13, 1823 Brother Charles Scott was voted to exercise his gift of exhortation" among his brethren. This was only a little over two years after the organization of the church. This gives us some idea of its strength and leadership. Throughout all of the

minutes there are only two occasions where a text is given for a discourse at the meeting. One of them occurred on January 21, 1826 when Brother Thompson gave a discourse from Mark 5:40 and the other on April 2, 1823 when Brother John Sparks delivered a sermon from Colossian 2:6. These discourses occured several times during a year at no particular time after 1832. On several occasions from 1840 to 1842 at the regular meeting discussions were given by Brother Sparks and Brother David Drummond. Brother Simon Billings led a discussion on September 1839. In 1843 discourses were delivered at different meetings by Brother David Drummond, Brother Thomas Lines, and Brother John Sparks. Brother G. Smithe delivered a discussion on February 17, 1844 and all the other recorded discussions during this year were delivered by Brother Thomas Lines. In 1845 Brother Cooper delivered two discussions.

On November 14, 1831 Brother James and William Moses were given license to preach. They came in by letter on this date and it authorized them to preach the gospel. At the January meeting in 1843 Brother A. C. Lewis was licensed to preach wherever God and His Providence may cast his lot. Also in September of 1843 Brother Samuel Sloan was liberated to exercise a gift in public wherever God and His Providence may cast his lot. An interesting council meeting in the minutes is recorded regarding the ordaining of Thomas Lines to the ministry. At the April meeting in 1844 it was agreed to have Brother

Thomas Lines ordained to the ministry and the church appointed Brother Abraham Hackleman and James Armstrong to go to the Rushville church for a council; Brother James Armstrong and Laughlin King to go to the Eastfork Flatrock church; and Brother Benjamin H. Lines to go to the Pleasant Run Church. In May 1844 the council was called and it convened with the Little Flat Rock Church.

The following churches and men were represented:

East Fork Flat Rock -- J. J. Carson, E. Gray, H. Pentecost, and Levi Hatfield.

Rushville -- Elder John Sparks, Merit Cayer, and William Moffet.

Pleasant Run Church -- John Tyner, Joshua Jones, and Elias Foston.

Franklin Church -- Thomas Stephens, Matison Conner, and Daniel Conner.

Ben Davis Creek Church -- Miram Kimble, Levi Bishop, and Frazer Cushman.

Little Flatrock Church -- A. Hackleman, L. King, J. Williams and D. MacKee.

The following is the record of this meeting:

1. The council became organized by choosing Elder John Sparks moderator and Brother Levi Hatfield clerk for the council.
2. Moved and carried that Brother Thomas Lines be called on to give a relation of the work of Grace on his heart and also a relation to the exercise as respecting his call to the work of the ministry of the Gospel. Brother Lines having got through his relation, the council then moved that the moderator ask such

general questions as he thinks necessary in behalf of the council.

3. The council then retired for a few minutes and agreed to ordain Brother Thomas Lines to the work of the ministry as (bravling) Evangelist. The council then proceeded to the work of ordination. Elder Daniel Conner made the ordination prayer and Elder John Sparks gave the charge. Brethren Leaton, Jackson and Bishop assisted in laying on of hands. The council then adjourned.

In February and September of 1831 Brother Thompson was invited to preach. Again the first name is not given but no doubt it was either William or John P. Thompson. If it was either of these, both of whom had preached before, it shows great respect of both the church and these men for one another. William Thompson and his group had separated from the church entirely in 1823 on a difference on those who should commune. And in April 1830, J. R. Thompson and thirty others broke off from this church and formed "The Church of Christ on Little Flatrock" which met in the same building for some time, at a different time, from the regular meeting of the Baptist church.

This church never missed a year during its existence sending delegates and a letter to the Annual Whitewater Association. At every June meeting the church clerk was notified to prepare a letter to the association for inspection and approval at the July meeting, so that the letter would be ready for the delegates chosen at the July meeting. The association met every year in August. This letter, giving the spiritual status and the work of

the church in general, received the most careful consideration, and the messengers who bore it were chosen from the ablest and most reliable members. This meeting was held in some of the stronger churches, where a sufficiently large building could be had for the holding of this, the highest ecclesiastical council, and where the neighborhood could accommodate all in attendance. It was composed of delegates from all the churches convenient. Three delegates or letter bearers came from each church, and were there to determine on any matter that might be brought before them. This duty was never, as proven by the records, neglected. The men mentioned in the records who took the letter to the Association were as follows:

1821 Abraham Hackleman and Robert Thompson.
1822 William Thompson and Conrad Sailors.
1823 John P. Thompson and Conrad Sailors.
1824 John P. Thompson, Conrad Sailors, Daniel Jackson.
1825 John P. Thompson, Conrad Sailors, William Milner.
1826 John P. Thompson, Conrad Sailors, Daniel Jackson.
1827 John P. Thompson, Conrad Sailors, Daniel Jackson.
1828 John P. Thompson, Conrad Sailors, McPherson.
1829 John P. Thompson, Conrad Sailors, Thomas Sailors.
1830 Thomas Sailors and D. Porttock.
1831 Thomas Sailors, Conrad Sailors, D. Porttock.
1832 Conrad Sailors, Abraham Hackleman, Elijah Armstrong.
1833 Conrad Sailors, Abraham Hackleman, William Moses.

1834 Conrad Sailors, Abraham Hackleman, Jesse D. Scott.

1835 Elijah Armstrong and Laughlin King.

1836 Elijah Armstrong and Laughlin King.

1837 Thomas Smiley, Laughlin King, William C. Smith.

1838 Conrad Sailors and Abraham Hackleman.

1839 Thomas Smiley, Abraham Hackleman, Laughlin King.

1840 William C. Smith, A. C. Lewis, Elijah Armstrong.

1841 Thomas Smiley, Thomas Lines, Elijah Armstrong.

1842 Samuel Sloan, James Pounts, A. C. Lewis.

1843 David Drummond, Laughlin King, James Armstrong.

1844 Thomas Lines, Laughlin King, James Armstrong.

1845 Daniel Machrel, Laughlin King, James Armstrong.

Some of the church officers have been listed in the above paragraphs (moderators, elders, and church clerks), but several of the other officers have not been mentioned. On two occasions during the existence of this church assistant moderators were chosen and the records mention both church clerk and writing clerk which seem to indicate one and the same office. The trustees who served this church in order were as follows: Jacob Hackleman, Conrad Sailors, Elias B. Stone, Thomas Sailors, Isaac Williams, and Laughlin King. Thomas Sailors and Abraham Hackleman were chosen deacons in 1829 and this is the only record of men who served the church in this capacity, except when Brother Hackleman left the church to form another, Elijah Armstrong was chosen in 1836 to fill his place. The only assistant clerk on record is Elijah Quick elected to this

office in 1832. The only official singing clerk was Benjamin Lines elected in 1841, and the only recorded treasurer was Jacob Hackleman elected in 1822.

As far as the records go concerning this church, I would say that its greatest work was that of helping and establishing other churches. This has been called the "Mother Works" of this church by Rush county historians. One can readily see how significant this name is by the work accomplished in this line. The men chosen to do this work were the most able leaders in the church and they were chosen with much consideration and thought. Even in the year 1845 when the church dissolved, it was still helping neighboring churches. Many of its own members left to form another church and the mother church was called upon to help establish others without losing any members, but usually some left in the forming of each church. Let us look more definitely into this work. As early as September 1821 the Franklin church called for help to ordain two deacons, John Blades and Conrad Sailors were sent to help do this work. On December 1821 Clifty asked for help to constitute a church, Conrad Sailors and John Blades were sent. From now on date, place, help wanted and men send will be mentioned.

December 1821 -- Lick Creek -- help to ordain two deacons -- Abraham Hackleman and John Blades were sent.

May 1822 -- Clifty -- to ordain a deacon -- William Thompson and John Blades

sent.

February 1823 -- Racoon Creek -- request to constitute a church -- John Blades and Abraham Hackleman sent.

Lick Creek -- request about the conduct of Elizabeth Ice.

Williams Creek -- request to constitute a church -- John Blades, Conrad Sailors and John P. Thompson sent.

August 1823 -- Brother Blades and twenty-eight or thirty others from the church requested help to constitute what was called the Lower Church -- John P. Thompson, Conrad Sailors and Abraham Hackleman sent.

September 1823 -- Franklin -- request to ordain two deacons -- John P. Thompson and Conrad Sailors sent.

July 1824 -- Union Church on Blue River -- help to ordain a deacon -- John P. Thompson and Abraham Hackleman sent.

October 1824 -- Little Sand Creek -- help to constitute a church -- John P. Thompson and Charles Scott sent.

January 1825 -- Church near Rushville -- help to constitute a church -- John P. Thompson and Abraham Hackleman sent.

Elk Horn -- request help to attend them -- John P. Thompson, Conrad Sailors and William Milner sent.

March 1825 -- Ben Davis -- help to ordain deacons -- Daniel Jackson and Abner Hackleman sent.

July 1825 -- Franklin -- request to ordain Brother Edwards to the ministry -- John P. Thompson, McPherson, Conrad Sailors, and Daniel Jackson sent.

July 1828 -- Franklin -- requesting helps of the members -- Conrad Sailors, Elias Stone, McPherson and John P. Thompson sent.

June 1829 -- Stones Settlement -- helps to constitute a church -- John P. Thompson and Conrad Sailors sent.

May 1830 -- Pleasant Run -- helps to ordain James S. Gillmore to the ministry -- John Porttock, Thomas Sailors, Conrad Sailors, Abraham Hackleman, James Armstrong and Elijah Quick sent.

March 1831 -- Franklin -- help to ordain Daniel Cueringer -- Jesse Scott and Conrad Sailors sent.

October 1832 -- Pleasant Run -- help to ordain Elias Peston to the ministry -- Conrad Sailors and Abraham Hackleman sent.

June 1832 -- Big Flat Rock -- help to ordain deacons -- William Moses and John Porttock sent.

August 1832 -- In the community of Thomas Sailors -- help to constitute a church -- Abraham Hackleman and William Moses sent.

June 1834 -- Big Flatrock -- help to ordain deacon -- Conrad Sailors, Abraham Hackleman and William Moses sent.

March 1835 -- Ben Davis Creek -- request to settle difficulty -- Conrad Sailors and Abraham Hackleman sent.

February 1836 -- Ben Davis Creek -- request to ordain deacon -- Conrad Sailors and Elijah Quick sent.

April 1837 -- Pleasant Run -- help to ordain two deacons -- Abraham Hackleman, William T. Smith and Elijah Armstrong sent

November 1838 -- Franklin -- help to ordain Daniel Conner to the ministry -- Laughlin King and Conrad Smith sent.

July 1842 -- East Fork Flatrock Church -- request for help -- James Younts, Samuel Sloan, A. C. Lewis, Abraham Hackleman and Laughlin King sent.

November 1843 -- Pleasant Run -- request for help in difficulty -- Abraham Hackleman, Laughlin King and Jacob Miller sent.

May 1845 -- East Fork Flatrock Church -- help to settle difficulty -- Laughlin King, James Armstrong, Benjamine Lines and Jacob Miller sent.

All in all this church helped establish and mother fifteen other churches in Rush county and adjoining counties. The location of most of these places may be found on the next page in a map of Rush county.

From the above incidents it will be found that this church helped to constitute eight other churches, helped nine churches ordain deacons, six ordain ministers, and eight to settle difficulties which arose among the membership.

This church received and dismissed many members. The majority of the meetings show some either dismissed or received or both, usually from one to four persons. Two of the important characters received into the church were R. T. Brown by experience June 15, 1822 and John F. Thompson by letter September 21, 1822. The first letters of dismissal were given in 1823. On February 17, 1823 thirteen were dismissed to form William's Creek Church;

RUSH COUNTY SHOWING BAPTIST CHURCHES 1821-45

Ripley Twp.

Center Twp.

Washington Twp
? East Fork

• Zion

Posey Twp.

Posey Twp.

Union Twp.

? Union Ch. of Little Blue

• Antioch

• Ben Davis

Rushville Twp.

• Rushville

Walker Twp.

Noble Twp.

? •Church near Rushville

• Little Flat Rock

? Pleasant Run

?•Lower Ch.

Orange Twp

Anderson Twp.

Richland Twp.

• Big Flat Rock

• Clifty

Salt Creek

August 16, 1825 twenty-nine or thirty-one were dismissed to form the Church below; June 20, 1829 sixty-one or sixty-six were dismissed for Stone's Settlement; and April 1830 thirty-one were dismissed to form the Little Flatrock Church of Christ. These are the largest records of dismission and the difference in number dismissed to the same church shows that the two records do not agree. Between June and October in 1825 fifteen were received into the church which is more than usual. From December 1828 to March 1829 there was a great influx of members. In December 1828 there were three meetings and twenty-four were received; in January there were three meetings and twenty-seven were received; in February there were seven meetings and twenty-four were received; in March there were four meetings and five were received, which makes a total of eighty received during these months. This certainly indicated an intensive evangelistic campaign and it is the only one recorded. We will now turn to some more figures and see how the church stood at certain periods during its existence. From July 1821 to March 1830 the church had received 188 members and the large records shows 144 dismissed and the small record shows 137 dismissed. From March 1830 to September 1831 there are no minutes in the large record but the small record shows four received and thirty-one dismissed. From September 1831 through November 1845 we have only the minutes in the large record which shows sixty-

one received and seventy dismissed. Subtracting those dismissed from those received we find the following results: In February 1830 the large record shows a total of fourty-four members and the small record fifty-one. In October 1831 adding those received and dismissed recorded only in the small record to the large record there is a total membership of seventeen according to the large record and twenty-four in the small record. On November 1843 adding those received and dismissed recorded only in the large record to the small record there is a total membership of eight according to the large record and fifteen in the small record. These figures show that the church never did have a large membership because she was always giving up members to surrounding churches and also to form other churches. After John P. Thompson left this church with his group it never grew in membership, rather as time went on fewer and fewer remained. However the work of this church did not cease after John P. Thompson left for the record gives thirteen incidents of this church helping in some way surrounding churches. Only a few meetings were not held and all business was taken care of as before.

Another interesting feature of this church was its care and oversight among the members. The records give some forty-five incidents of persons being brought before the church or bringing themselves for misbehaviour and church absence. In most every case when a satisfactory

answer was given to the complaint the church would bear with the person, if not he was excluded from the church until satisfaction was made. If the person at fault did not lay in a complaint against himself some other church member would lay in a complaint against him. Benjamine Sailors case is the first recorded. He laid in a complaint against himself for rioting and drunkedness and was excluded. This was November 17, 1821. Later on he was restored to fellowship but in June 1824 he sent a letter to the church confessing his faults with grief for unadvisably whipping a man in Rushville. The church agreed to bear with him, and Conrad Sailors was to notify him to attend the next meeting.

Logan Kindall

He laid in a complaint against himself for amusing himself in merry company and frolicking and dancing and after some questioning a reconciliation was made. This was in August 1824. In the March meeting 1827 he and Russel Wade were cited to attend the next meeting or be dealt with for not attending the church meetings. -

Reuben Sailors

He asked for a letter of dismission in November 1824 through Abraham Hacklerman but the church would not grant the letter until he gave reasons why. From February to July 1825 this matter was referred to at each meeting and put off until the next one. At the July meeting the church disowned him.

Elizabeth Fox

She and Agustus Perkins were to be visited and asked to attend to their duties as members of the Regular Baptist Church. This was in March of 1822 and in August of the same year a request came from Lick Creek Church inquiring into the standing of

Elizabeth Pea. The church thought that she was disorderly.

James Harrison

A charge was brought against him for intemperance and using profane language. After mature deliberation it was decided that for the glory of God he should be excluded from the church until God gave him repentance.

Charles Scott

At the January meeting in 1828 he laid in a complaint against himself for mixing tallow with beeswax and selling it for good wax. The church deemed it a sin and dealt with him for the same. He was excluded from the church at this time, but in July of the same year he came forward and requested to be restored to fellowship.- However the church thought it not proper to do so at that particular time, but in May 1829 he was restored to fellowship.

Several people by the name of Lines were brought before the church for different reasons. There are fifteen different incidents of these folk being dealt with, which is more than that of any other family. The case of Henry Lines was brought before the church more than that of any other person in the records.

Henry Lines

In October 1828 a complaint was made against him for intoxication and John Sailors was to notify him to attend the next meeting and answer such complaint. He attended this meeting and laid a complaint against himself and he gave such satisfactory evidence of repentance that the church agreed to bear with him. The record gives five other times from January 1831 to July 1834 that he brought himself before the church for drinking and in every case after due discussion, or after sometime spent, or after some discussion, or after confession being made the church would agree to bear with him. At the December meeting in 1841 he called for a letter of dismission and it was granted.

Silas Lines

He laid in a complaint against himself for drinking too much spirit and gave satisfaction at the February meeting in 1830.

George Lines

He laid in a complaint against himself for dissipation of fiddling and dancing. After some discussion the church agreed to bear with him.

C. Lines

He and Phebe Matthews were taken from the church books for joining the Methodist Society.

John Lines

A charge was made against him for profane swearing at the June meeting in 1844 and he was cited to attend the next meeting. He attended the July meeting and asked that his name be erased from the books.

Thomas Lines

James Armstrong was cited to see Brother Lines and Brother Cooper and ask them what time would suit them to attend a church meeting and Brother Armstrong was to report at the next meeting. This was in January 1845. No report was made except that Brother Cooper delivered a discourse and the minutes show that both Brothers Lines and Cooper were ministers. So both of them were cited to attend the meetings to preach as was the custom in the latter part of the records.

Washington Sailors and John Perkins

A complaint was laid in against Brother Sailors for drunkeness and the church forgave him at the May meeting in 1831. At the same meeting a complaint was laid in against John Perkins for being drunk and maintaining a fight. He was cited to attend the next meeting. At this meeting Brother Perkins was disowned by the church.

Roderick Talbott

At the May meeting in 1833 Brother Talbott laid in a complaint against himself for drinking too much spirited liquor. After some discussion the church decided to bear with him. At the April meeting in 1836 Conrad Sailors was asked to visit Brother Talbott and request him to attend the next meeting to let the church know why he had not attended the meetings for the past twelve

months. Not until December did he do anything about this request. At this meeting Adam C. Lewis laid in a request from Brother Talbott that he desired to be excluded from the church. After some deliberation the church granted his request. However at the August meeting in 1840 Brother Talbott came forward with an acknowledgment and was restored. He asked for a letter of dismission and it was granted.

James Armstrong

In April of 1842 Abraham Hackleman was appointed to see James Armstrong who had not been attending the church meetings. He was to attend the May meeting but was not present. Nothing more is mentioned about this case except that he did attend many of the other meetings after this.

Elijah Armstrong

At the July meeting in 1842 he asked for a letter of dismission and it was granted. In the August meeting this matter was reconsidered and two members were asked to see why he called for a letter. At the October meeting the matter was brought up and referred to the next meeting. At the November meeting the matter came up and an acknowledgment was made and a letter granted.

CHAPTER V

IMPORTANT INCIDENTS IN THE HISTORY OF THE BAPTIST CHURCH

Throughout the pages of the records one can notice a constant development in church order from 1821 to 1831 which definitely shows the effect of the restoration movement on the church. After John P. Thompson became the minister of this church he began to hear about this movement and followed it by word of mouth and reading material with keen interest. Finally his interest grew so great that he attended some of the early meetings in Kentucky just to see what it was all about, and he came back convinced that he had been wrong in many of his religious beliefs so he began to teach and preach what the scripture actually said.

Even in the very early stages of the church orderliness was tended to with great care. At the July meeting 1821 Elder John Blades and Brother Conrad Sailors were appointed to draft rules of decorum and at the same meeting it was agreed by the church that all vacancies of church officers should be filled by private ballot. In the June meeting 1823 reference was taken up respecting the fifth

article of rule decorum and it was agreed to make no alterations. During the June meeting 1828 Brother Sailors made a motion as to whether the church wishes the abstract principles to the association printed with the minutes, but the abstract principles being within the bounds of the church it was thought not necessary. A dissatisfaction is noted in the February meeting 1830 with the articles of faith when a motion was made that all brethren that were not satisfied with the articles of faith shall make it known. A majority of the church was satisfied. At the November meeting 1842 the new articles of faith were called for and adopted. Just what they consisted of is not known for there is no record as to what they contained.

Communion was first mentioned at the April meeting in 1822 and it was decided to commune in May and Cotober. On three other occassions there is mention of communion; June 1823 when it was agreed that all should commune next month; November 1825 the church discussed the matter of communing more than twice a year and they decided not; and on June 1842 when the church agreed to commune on June 19th. The two latter incidents indicate one of two things, they either had the same amount of times for communion because they did not commune in May or they communed more than twice a year.

In November 1822 the William's Creek Church began as an arm to this church, and continued so until February

1823, when a constitution was made and William's Creek became a separate institution. However they soon got into trouble with the Mother Church regarding communion and about the same time there was trouble in the Mother Church for in March there was a called meeting because some of the members were dissatisfied. There is no indication as to what this trouble was about, but since William's Creek was taking a different stand in regard to communion from the Little Flat Rock Church, no doubt, some of the Little Flat Rock members were feeling the same way as William's Creek was actually doing. Soon after the Williams Creek Church became an independent institution, they were cited to appear before a special church council to answer a charge of communing with other churches, and permitting members of other churches, not being the Regular Baptist, to commune with them. This council met in March 1823 and was composed of the following delegates from these several churches: Minor Thomas, William Miller and James Tyner, from Lick Creek; James Newhouse, Edward Webb and Reuben Conner, from Franklin; John P. Thompson and Conrad Sailors, from Little Flat Rock. Edward Webb was chosen Moderator and John P. Thompson, Clerk. The representatives of the new church acknowledged that the charges were true and answered in these words:

> We have thought and conversed much on this subject, and have concluded as follows, viz: We believe there are many pious Christians who differ with us, and such have a right to all the ordinances of His house; and we are so far from excluding any one of

our members from communing where they have fellowship, that we think it their privilege so to do; and we have agreed to invite all such as sustain the character of God's children to commune with us. And now, dear brethren, we have given a fair statement of our situation, and most sincerely desire your Christian liberties, and if you cannot fellowship us we hope that the Lord will direct your conduct towards us, with an eye single to His glory.[1]

This was the first trial we have any account of in the Baptist churches of this section of the country, for breach of the rules of their order on the subject of communion. The result of this trial was that the William's Creek Church was cut off from the fellowship of the Regular Baptist Churches, and from the representation in the White-water Association. But this does not seem to have impaired the vigor of its religious life or its usefulness in the community. This church was in advance of the current belief of the times, for they recognized the fact that true Christians are found in various denominations and not confined to any name or order except as Christians.

Almost a year after this council met, in February 1824, this church received a letter from Brother William Thompson containing his views on communion. The church deemed it somewhat ambiguous and Brother John P. Thompson was appointed to ask Brother William Thompson to attend the next meeting and answer such questions supporting his ideas on communion. Also those of the same thought were asked to attend from the William's Creek Church. At the March meeting Brother William Thompson came forward to answer such

[1]Little Flat Rock Baptist Church Record Book, (small), pp. 25-27.

questions that the Baptist Church Called Little Flat Rock might put forth. After several questions were proposed by the church and answered by Brother Thompson respecting his ideas and declaration on communion, as found in the letter from him, the church was still dissatisfied with him and he was suspended from his ministerial function until satisfaction could be made. The Baptist Church Called Little Flat Rock also received a letter from nine of the William's Creek members in approbation of Brother William Thompson. The church was also dissatisfied with them. At the April meeting 1824 Brother William Thompson and the William's Creek folk were written a friendly letter recommending their persual of "Booth's Apology."

Another doctrinal divergence occured in April 1830 when John P. Thompson and thirty others left this church to form the Little Flatrock Church of Christ, which is still located in this community about a mile west and south of where this Baptist Church Called Little Flat Rock was located. The minutes on the above date read as follows:

> Proceeded to inquire into the difficulty existing respecting doctrine, and after sometime spent in consultation it was mutually agreed to by the parties that the church divide and that part hold to the faith on which the church was constituted and also hold their church book, articles of faith, and their names and meet on the second and third Saturday in each month and Sabbath days following. And it was further agreed that those that have now left us shall have the priviledge of the meeting house the first and fourth Saturdays and Sabbaths following for the turn of

twelve months from this day. It was further agreed that we give them letters stating that we do not object to their moral conduct but their doctrin we cannot holly _____ (what the words here are could not be determined from the records).[1]

These few words show a fine spirit on the part of this church to disagree yet being agreeable. That is, they were willing to share the meeting house with them in spite of the fact that they disagreed with them doctrinally and all who left this church were given letters of dismission rather than being excluded from the church. To again show the fine order of this church, it was further agreed, at the same above meeting, that the present standing church appoint a clerk to take the book and papers and records this day proceeding. Brother Barnet D. Porttock was appointed clerk and all those who had left the Baptist Church were to make it known at the next meeting in order to receive a letter from the clerk.

At the March 1831 meeting this church received a request from those that split off to use the building on the fourth Sabbath and the first every other month until September. This shows that they planned to have a building of their own by September 1831.

During the June meeting 1833 a motion was made that the church make a division and the church unanimously agreed. The upper part of the church was to resume the

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[1] Little Flat Rock Baptist Church Record Book, (small), sewed in pages at the back.

name of Little Flat Rock and the brethren living below should go into constitution. One record gives twenty-nine and the other thirty-one members who received letters to the lower church. Evidently this division was made for the convenience sake of the Baptist Church Called Little Flat Rock who gave them letters of dismission and helped them constitute a church. Elder John Blades and Rilen T. Brown were among those who left. Just what the name of the church was is not definitely known.

The first time a door was opened for the reception of members was in May 1822 and from that time on it always appears in the minutes. The development of receiving members into the church is most interesting and it definitely shows the effects of the restoration movement until the time that John P. Thompson and his group left. Rilen T. Brown was taken by experience June 15, 1822 and at the July meeting in 1823 a man was received by experience for baptism which, of course, explains the meaning of being received by experience. Since several of the early meetings were held in homes there naturally came times other than the date for the regular meeting and Sabbath that people would like to become members of the church. At the June meeting 1823 Brother Conrad Sailors informed the Church that a number of brethern belonging to this church at Brother Jackson's received Lydia Thomas by experience, and he wanted to know whether or not the church approved of

such conduct. The church acted in the affirmative and she was considered a proper subject for Baptism. Something recorded only a few times happened first in the June meeting 1823 when Daniel McNeil came forward and told what the Lord had done for his soul, and he was received for baptism. At the November meeting in 1823, for the first time, mention is made of people being received into the church "on profession of faith." It also stated that all were baptized into the church according to the commandant. A little different way of reception occurs at the December meeting in 1823 when two were received into the church "by confession of faith." The following incident occured after John F. Thompson and his group left. The first mention of anyone being restored came in July 1831 when Margaret Williams was received by "restoration." At the August meeting 1831 a motion was made and seconded that any young member may be permitted to go forward in prayer or exhortation. Evidently before this time the young people were not allowed to pray or talk at the regular or Sabbath meetings. At the January meeting in 1832 James Grand was received under the watchfulness of the church until he could obtain a letter from the church his family belonged to. This incident shows that the church was tremendously interested in knowing something about the person being received into the church. Another interesting happening along this line occurred at the March meeting in 1837. A letter had been received from

Brother Jesse D. Scott in Wabash County, Indiana, with a request from Sister Sally Cook that she wished to be received in fellowship with the church there again, and if she was to do such, would the church please grant her a letter of dismission. This matter was taken up and after some discussion the church received her and granted her a letter of dismission. The matter of ordaining Elders and Deacons was brought up at the January and February meeting, 1827. Brother Conrad Sailors put a question before the church as to whether deacons should be ordained in the Churches of Christ, by the laying on of hands. This was answered in the affirmative. Brother McPherson asked whether Elders moving in his residence or membership should not be ordained again before he officiated in that office in any other church. After some discussion they answered that the church finds no scripture to prove the ordination of Elders more than once. Two developments ought to be noted here; first that the churches are referred to as "Churches of Christ" and second that they were searching the scripture for definite answers to questions. Another way of being received into the church is mentioned in the July and August meeting 1831 when some came into the church by recantation. This way of coming into the church is by way of renouncing or revoking publicly doctrines formerly held.

The Whitewater Association requested a meeting to be held the first Saturday in November and Brother McPherson was appointed to attend. The regular meeting of the association was in August and this was a special meeting of some sort. This was in 1823.

At the November meeting in 1823 a motion came before the group as to whether the church thinks it proper at this time for a constitution on the southeast corners of their church. They thought not at that time and they agreed to divide the church to hold one meeting at the meeting house and the other at Brother Jones on the head of Carrison Creek. This means that the church thought that there were not enough people or leaders to establish a church on Carrison Creek. Later in the records a church on Carrison Creek is mentioned but nothing is stated at the time as to when it began and where it was located, except that it was in Fayette county.

The members of this church met in the homes and groves before the erection of a building sometime after January 1823. In August 1824 three of the church members (Conrad Sailors, Daniel Jackson, and Charles Scott) were appointed to look out a suitable place for a meeting house. They reported at the September meeting that they had located two acres on the southwest corner of the Abraham Hacklerman farm and the church agreed to build the meeting house there. Brothers Conrad Sailors, Elias B. Stone and William Wilmer

were to act as trustees in the surveying and reception of the deed for the land. It was decided by the church members to build a hewed log meeting house thirty feet by twenty-six feet and to have shingles with joint shingles. The rafters were to be twelve feet from sill to plate in height and the house was to be built by superscription. Brother Conrad Sailors was to superintend the building of the house. At the December meeting the church clerk was ordered to advertise the election of trustees at the next meeting to procure land for the building of the meeting house. At the January 1825 meeting Conrad Sailors, Elias B. Stone and Abraham Hackleman were appointed to superintend the building of the meeting house. There is no indication as to when the building was completed but in the notes of November 1825 it mentions that a group of the members desire to constitute another church, but this was not granted, so it was agreed to hold one meeting at the meeting house and the next one at the home of Brother Jones on Carrison Creek. This would show that they had been meeting in the meeting house for the past few months. The building was not entirely completed for at the April meeting in 1829 Conrad Sailors, Thomas Sailors and Abraham Hackleman were appointed to superintend the finishing of the meeting house except the ceiling above and that also if funds were sufficient for the work to be done. The work was to be done by subscription. At the May meeting in 1830

Conrad Sailors made motion that the church proceed to procure plans to finish the floor of the meeting house and this was agreed to by the whole church. At the June meeting in 1831 a motion was made and seconded that the church state how she will provide and finish the meeting house and make it known at the next meeting. In July it was agreed that the trustees have the seats finished by the time of the Association meeting at the expense of the church. Also a table and stand if possible. All this work being done on the building up through 1831 shows that just the necessary shelter was made at the beginning because of the lack of funds and other things were added from time to time. At the February meeting in 1841 Brother Samuel Sloan was appointed to superintend the business of securing lumber for the meeting house. From this, one would gather that the church was planning to make some repairs on the present building and in the May meeting of the same year there is a list of those who gave money for the church, for preaching the gospel, and for use of John Sparks. This would surely indicate that some of the money was to be used for the lumber mentioned in the February meeting. Thus we see a people ever eager to keep up the house of the Lord, not especially beautiful, but as nice and even much better than the average early settlers home.

The records show that very little money was spent

throughout the life of this church, which was true, for about the smallest means of exchange was money, and the early settlers had little of it. At the outset of the church it was agreed by all that all funds were to be raised by superscription. The first record of the church spending any money is mentioned in July of 1821 when the church agreed to furnish money to procure the minutes of the Whitewater Association. To show how little was needed to carry on a successful church let us look at how much was raised for one year. At the August meeting in 1822 the sum of six dollars and eighteen and three-fourths cents was raised for the year 1823. The first mention of securing fuel for the church comes at the November meeting 1829 when it was agreed to secure coal and to have it ready for the next meeting. Before this time wood must have been used for heating the building. There is a report of the amount received and spent at the Association meeting in the August meeting of 1830.

Received		Paid out	
From Conrad Sailors---	.25	Minutes----------	.50
From Brother Lines----	1.24	Correspondant Messenger--------	1.00

At the April meeting in 1830 the trustees were instructed to settle with John I. Thompson for the work done on the meeting house. Just how much he received, if any, is not given in the minutes. The first mention of paying the minister comes in the January meeting in 1831 when the

church ordered the clerk to put in circulation a subscription for the benefit of Elder John Sparks who was the minister at that time. Elijah Armstrong was appointed at the October meeting in 1838 to repair the church hearth and to get coal for the winter. Nothing is given in the minutes to show what this cost. At the July meeting 1840 the church appropriated $5.00 for Association purposes. Four dollars was to be used for the messenger, seventy-five cents for the minutes, and twenty-five cents for the clerk of the association. On September 12, 1840 the church agreed to raise money by subscription to compensate Brother Sparks for his labors. On another occasion a committee was sent to the Nashville Baptist Church to talk with the church there about getting a hired hand to help Brother Sparks through the busy season. The following is a list of money raised by the church members for the use of the church, for preaching the gospel and for the use of John Sparks.

James Hackleman ---------	$ 1.62
Conrad Sailors ---------	1.37
H. Hacknale ----------	1.00
T. Lines ----------	.50
Abraham Hicklman ------	1.00
Benjamine Lines --------	.50
Elijah Armstrong -------	1.50
Isaac Williams ---------	1.00
Mary Lines ----------	1.00
Jacob Sailors ----------	.50
J. Millner ----------	.50
C. Lines -------- ------	.25
Thomas Stevens ---------	.50
Mr. Cafes ----------	.25
J. Shiels ----------	1.00

L. King ----------	1.00
Mrs. Lewis ----------	.43
Sarah Robinson ---------	1.00
James Sailors ----------	.25
Tho. Sally ----------	1.00
	15.17
Wm. G. H. Sailors ------	1.00
	16.17
Mrs. Davison ----------	1.00
	17.17

There is an account in the July meeting 1842 about $3.00 being saved for the minutes and the corresponding messenger.

With only a few exceptions all the meetings recorded in both books were held on one Saturday each month. Four months after the church was organized (July 1821) it was decided by all to meet on the first Saturday of each month. However in October of the same year they changed the time of meeting from the first Saturday of each month to the third. Nothing as to the time of day for the meeting is recorded until August 1834 when a motion was made and seconded that the stated meeting commence at 11:00 o'clock in the morning. At the March meeting in 1831 the Saturday meeting was changed from the third one of each month to the second, and in March 1842 it was changed from the second to the third Saturday. Just why the date of meeting was changed is not definitely known, but because of the fine business proceedure of this congregation, there was good reason for making each of the changes.

Almost all of these meetings were held in the church building after it was erected. Until the erection

of a meeting house they met in various homes and even afterwards a few meetings were held in the homes of some of the members. At the July meeting 1822 the church agreed to hold its next meeting at the home of Joshua Porter, in Fayette county. During the June meeting 1823 all agreed to hold a meeting at the home of Brother Jackson the second Sunday in July for the reception of new members. In 1825 at the November meeting the church agreed to hold one meeting at the church and the other at the home of Brother Jones on the head of Garrison Creek. At this time during the history of this church there must have been a goodly number of the members living in the community of Brother Jones else they would not have alternated the meetings each month as mentioned above. At the February meeting 1831 Brother Sailors made a motion to move the monthly Sabbath meetings to Lewis' and this was agreed upon by all those present. No doubt there were other meetings held in the homes other than the regular Saturday meeting, but the above are the only recorded ones.

Certainly not every death of the church members was recorded but a few were as follows:

Mary Hackleman departed this life June 4, 1824.
Marjorie Hackleman departed this life November 7, 1825.
Elizabeth Sailors departed this life January 3, 1828.
Jacob Hackleman died January 16, 1829.

Inquiry was made into the peace of the church at

many of the regular Saturday meetings. This inquiry was made whenever there was some kind of disagreement among the members. The first meeting when the inquiry was made happened at the September meeting 1826. The exact reason for such inquiry is not stated at any of the meetings. From September 1826 to January 1827 this investigation was made at each of the regular monthly meetings and the answer that was given usually occured in this fashion "all found in peace" once "all fenced in" was used. This examination was also made at the following meetings: February 1829, August and November 1830, February and July 1831. From September 1831 to November 1845, the last regular meeting, there were only about six meetings where this inquiry was not made. Such investigation being made at almost every meeting from September 1831 on does not mean necessarily that there was always disagreement among the members. No doubt it was asked in order to always have peace in the church.

Throughout the whole life of this church there were only eighteen monthly meetings not held. The reasons for there not being held were as follows: on account of inclemency in the weather; on account of association meeting, this reason never occurred until 1838 which would indicate that there was not enough leadership left in the church to carry on with the three men gone to the association meeting; on a few occasions the church agreed not to meet on the next month without stating any reason.

A meeting other than the regular meeting was held at various times. It was called a Society Meeting when the church would meet in the homes or at the church for a social hour of fellowship and discussion. The need of such a meeting was felt at the November meeting in 1824 when it was mentioned that the church take into consideration the propriety of keeping the society meeting. It was referred to the next meeting. There had evidently been meetings of this type before the above date but no record of such meetings is mentioned in the minutes. At the December meeting in 1824 after some discussion the church agreed to attend to it as often as convenient. In April 1829 a motion was made by Brother Conrad Mellors that the church keep up the society meetings, to be appointed from time to time. This is the last mentions of such a meeting in the records, and whether they kept them up on the above basis is not known.

CHAPTER VI

BEGINNINGS OF THE CHURCH OF CHRIST ON LITTLE FLAT ROCK

The title that has been given to this chapter is the exact title given to the church in an old record book of the church which has the minutes from its beginning to 1847. Also the title of the deed in the Recorder's Office at the Rush County court house gives the name "The Church of Christ on Little Flat Rock."

The Church had its first meeting on Friday April 16, 1830 in the Little Flat Rock Baptist Church and within a year they had a building of their own. This log structure was built on the John P. Thompson farm almost in front of the present structure which was built in 1920.

This church had its beginning through the leadership of John P. Thompson, who was minister of the Little Flat Rock Regular Baptist Church. In order to understand thoroughly the beginning of the Church of Christ on Little Flat Rock it will be necessary to study the life of John P. Thompson.

He was born in the city of Washington, D. C., March 6, 1783. Because his parents moved to Bracken County,

Kentucky, near Germantown, he always claimed to be a Kentuckian. His habits, political and religious opinions as well as his education were acquired in this state. Through the influence of his pious parents, who were Baptists, he was shielded from all manner of vice and formed good habits. He was naturally inclined to the virtuous side and would never do anything to lower the name of his family.

He was led to reflect upon his spiritual condition and his obligations to God in 1812. After a long period of seeking and supplicating, not by knowledge, he was brought to feel that his burden of sins had been removed, and he united with the Baptist Church, at the age of twelve, and was baptised by his grandfather who was a Baptist minister. The group he joined differed with their anti-slavery brethren and formed a new sect calling themselves Friends of Humanity and they formed an independent association. These were among the first to accept the Reformation. When only nineteen years old he began to teach and was retained in the same neighborhood six years. During this time by diligent self-instruction he acquired most of his education. At the age of twenty-three, he married Miss Priscilla Gregg whose ancestors were staunch members of the Society of Friends. Both being poor they started out with a very meager amount of necessary articles.

In August 1819 he began to preach the gospel in the community in which he lived. He would have begun preaching earlier but he had been waiting for a special call from heaven. A revival of religion immediately began in his community and he soon became a prominent preacher even visiting surrounding counties. In 1819 and 1820 he visited relatives in Indiana, borrowed the money and entered eighty acres of land in Rush county and moved to it on March 22, 1821. Here he worked hard at the carpenter's bench, in the forest with hand-spike and axe, and he was always present at any community affair. It was through his influence that liquor was not used at log-rollings, clearings, house-raisings, etc.

Soon after arriving in Rush County he united with the Little Flat Rock Baptist Church and began to preach for this group once a month. He also preached monthly at Franklin near Connersville; and occasionally at Ben Davis Creek, Pleasant Run, Blue River and Antioch.

While attending the White River Association meeting in the fall of 1821 at Franklin, Indiana, as a delegate from the Little Flat Rock Regular Baptist Church, he found the Association divided into two groups, the ultra Calvinists and the Armenians. He took his stand with the latter, was active in the discussion, and became a leader of the group. He wrote many circular letters and one on the subject of Predestination was presented to the Association,

and it did much to modify the views of his opposing brethren. He became very popular among the Baptists as well as influential.

In 1832 he organized a Baptist church in Rushville and was its pastor while connected with the Baptists. He travelled either by horse-back or on foot and it has been said that he never received more than ten dollars for his services while serving the Baptist church in Rush and adjoining counties. He was never rich himself, however for his services many sisters occasionally presented him with a homespun coat or vest; and the men often met together to prepare his firewood, split his rails and make his fences.

In June, 1826, he became a subscriber of the Christian Baptist and through it he learned of Walter Scott, John Smith and other reformers who were turning people from their old paths to the scriptural way of becoming followers of Christ and growing in the grace and knowledge of Him thereafter. As many of his friends and relatives had accepted this "Christian only" way of life he went to Kentucky to see what it was all about.

When he arrived at his childhood community he found the reports true. His friends tried to convince him of the movement but he could not see it. He listened to Elder Abernathy, the chief reformer in that locality, but he made little impression on Brother Thompson. He had planned

to go home after hearing Elder Abernathy, but upon hearing that John Smith would preach the next day he stayed over. Brother Smith was accompanied by a young brother Payne, who spoke first, but left little impression upon Thompson. As Elder Smith arose to speak, in his peculiar manner he said,

> I have no doubt that while my brother was speaking you were thinking as I was, of the passage of Scripture which said, "The natural man receiveth not the things of the Spirit of God; for they are spiritually discerned."[1]

This very passage of Scripture had been running through the mind of Brother Thompson as young Payne spoke. After listening to the fine presentation of the passage by Elder Smith, Brother Thompson seriously doubted the correctness of his former teaching, and he resolved to examine the whole matter more carefully.

Because he felt he was in error he entered the investigation with much fear for he realized what a change in his position would do to all with whom he had contact. He foresaw division of his brethren and the losing of friends. After talking all these matters over with his wife, and with her consent, he determined to follow the truth of God at whatever cost of property, friends or reputation.

When he next met with the congregation at Little

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[1]Evans, Pioneer Preacher's, p. 128.

Flat Rock he was in the process of change of mind. Not being sure of himself yet, he preached on John 3:1 because he could preach from this without revealing his new views or his doubts relative to his old ones, and all the brethren were pleased.

However he did not contain himself long for at a meeting in the home of Elias Stone where a large crowd had gathered he started out with good intentions but when about half through his sermon he overleaped the barriers of creeds and traditions and as if suddenly inspired he began to proclaim the simplicity of the gospel of Christ.

This meeting was the beginning of a great reformation in Eastern Indiana.

> Hitherto the people had taken but little interest in the study of the Bible, having been taught that it was designedly incomprehensible to the unregenerate mind. But now all was excitement, searching the Scriptures, animated private discussions and flocking to the house of worship to hear the public teachers and compare their views with the word of God. The preacher's dexit was no longer profitable for doctrine, nor was the Confession of Faith an end of all controversy. The people were beginning to demand for every tenet a "thus saith the Lord."[1]

In June 1829, sixty members of the Little Rock Baptist Church received a constitution to have a church at the Stone's Settlement which latter became Fayetteville and is now Orange, Indiana. In July at the Whitewater Association meeting they applied for membership, on these conditions: No creed but the Scriptures and the N. T. as

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[1]Evans, Pioneer Preacher's, pp. 126-128.

their articles of faith. R. T. Brown says this is the first group in the state to fully comprehend their stand and thus becomes the first restoration church in Indiana.

At this time there were only a few houses of worship. Evans says three but there were more. If he meant among the Baptists he was right, but if he meant among all groups he could hardly be right for the Methodists, Friends and Presbyterians had already been in the county for a few years, and certainly had buildings. Most of these buildings were not finished. The uncovered sleepers served as pews; a rude box, filled with clay, on which glowed a heap of charcoal, constituted the heating system; and a clapboard, nailed to the top of a couple of great posts inserted in the sleepers completed the substitute for a pulpit. They went to these when the private homes would no longer hold them. These buildings were merely closed in, not finished.

These houses were frequently filled with anxious inquirers after truth, many of whom came a distance of ten or twelve miles and returned home the same day and night. Elder Thompson was, of course, the chief speaker. He travelled over the whole county, inculcating the doctrine of the apostles in so far as he had learned. Most of the converts made then remained steadfast, until Thompson changed.

The more orthodox of Brother Thompson's brethren

noticed the change that had taken place in his preachings, but as a brother they esteemed him highly. Among themselves they were saying, "Let Brother Thompson alone; it is owing to the excitement that he has failed to inculcate the received doctrines; and when the revival is over he will teach the converts experience and doctrine." A phrase which simply meant that he would return to the traditions of the fathers. After a time realizing that he was becoming more and more Scriptural the brethren determined to cast him out of the synagogue. So they brought him before the congregation, and both prosecution and defense were conducted in the presence of a large and intensely excited audience. After much discussion it was agreed that a vote should be taken. A majority of seven decided that he taught according to the oracles of God. As the majority ruled in the congregation, Brother Thompson immediately turned the tables on his prosecutors and he could have excluded all of them for heterodoxy but he did not so desire.

After the trial in the Little Flat Rock Regular Baptist Church in regard to Brother John P. Thompson a split was bound to come. So because of differences existing on some points of doctrine, such as particular election, limited statement, means of the Spirit's operation, and after thorough consideration, by mutual consent the church agreed to divide.

The following statement gives an idea how the

Baptist Church felt with regards to the dismissing of Elder Thompson and his followers.

> The Baptist Church of Jesus Christ on Little Flat Rock. To all persons to whom these presents may come, greetings. Know ye that our brethren and sisters whose names are hereunto annexed are persons of good moral character, but in consequence of some differences between them and us upon some parts of the word of God or doctrine, they are therefore dismissed from us by order of the church and signed.[1]

At the next official meeting it was agreed by the two parties that they should occupy the house alternatively for one year. On Friday April 16, 1830, Brother Thompson and those whose views coincided with his own, formed a separate organization called the Church of Christ on Little Flat Rock; and gave to one another the hand of Christian fellowship, pledging themselves to each other and to God to maintain the order and worship of a visible church of Christ according to the New Testament having no creed or rule of faith and practice but the word of God, which they firmly believed.

Thus did Elder Thompson enter into the reformation. On the next Lord's day after their organization, an eccentric Baptist preacher by the name of Thomas, commonly called the White Pilgrim, on account of his white raiment, was present, and by request, preached. A great many Newlights, of whom there was a large congregation about two miles to the north, were present on that oc-

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[1] Old Baptist Record Book, Abner Hackleman, Clerk.

casion, and they became greatly offended because not specially invited to the Lord's table. Out of this circumstance there arose a great controversy on the subject of communion, which war was waged upon by Elder Thompson and John Longley, then a member of the Newlight congregation mentioned above. At last the difficulty was amicably adjusted, and Elder Longley with the majority of his brethren soon came over to the Reformation; and he also became a zealous advocate of the ancient Gospel.

Perhaps it will assist to a clearer understanding of this movement and change if we quote the following:

> The years following the first settlement of our county were made memorable by the religious awakening throughout the west. The strong battlements of denominational exclusiveness were being attacked, and, in spite of a zealous defense, were being carried by storm. People began to search the Scripture for themselves, and declined to accept any dogma on the ipse dixit of the preacher. They demanded the authority for it in the Bible, and if it was not there, at once rejected it as of human invention and unworthy of regard. The result was the evolving of new religious doctrines, and the modifying of and remodeling of the old. These discussions which began in Pennsylvania and Kentucky, extended throughout the West. The Reformation started by Alexander Campbell, Barton Stone, Walter Scott, John Smith and others grew in magnitude, extending far beyond the limits contemplated by the originators. The teachings of A. Campbell were regarded as heterodox by the Baptist, with whom he had been associated, and in 1827 they severed all connection with the reformation, who then organized a new church, called by them the Church of the Disciples of Christ or the Christian Church, but by their opponents the Campbellite church. The radical principle of their organization was the rejection of all creeds and confessions of faith and the adoption of the Bible as their only rule and practice. The simplicity of their teachings appealed to the understanding of the masses.

They taught that faith came by the hearing of the word of God, that this was followed by repentance for sin, and this again by obedience in being immersed for the remission of sin. So that each person could by his own free will accept or reject salvation. Believe, repent and be baptised were the terms of salvation.[1]

Those that left the Baptist Church for the new group are listed in a previous chapter. In the meantime the work of the Church of Christ on Little Flat Rock was greatly strengthened by the efforts of Benjamin F. Reeve, who moved into the community and became a member of the church, by letter, in June 1833. He, having already commenced preaching, was soon associated with Elder Thompson in the eldership of the congregation, which they directed and edified with the most perfect unanimity for nineteen years.

In the fall of 1832 John O'Kane first visited Rush County, where he was employed to evangelize for one year. He and Elder Thompson travelled together over the counties of Rush, Fayette and Decatur, being first at almost every point to publish the doctrine of the Reformation.

Because of the demands of his large and increasing family Brother Thompson was compelled to greatly circumscribe the area of his operations and preached only in the county.

Without money and without price he continued to preach warning the unruly, comforting the feeble minded, edifying the faithful, and pointing the children and grand-children of his old pioneer friends to

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[1]John Arnold, Illustrated Atlas, 1879.

"the Lamb of God that taketh away the sin of the World."[1]

In April 1849, his wife departed this life. She had always been faithful and shared in all his toils and privations. She died in faith, leaving a large family of children. In 1851 he was married to Mrs. Mary Allen of Connersville and the year following he moved to his farm near Fayetteville, in Fayette County.

Brother Thompson served the Little Flat Rock Church as minister and as an organizer for twenty-two years, and he also served the Fayetteville Church for nineteen years, where he associated with Elder E. D. Frazee. Brother Thompson lived to see eleven Churches of Christ in Rush County, and the most influential congregation of these was Little Flat Rock.

Brother Thompson was an unflinching advocate of the truth. In the days of his youthful vigor he was gifted in exhortation and at times was eloquent. He possessed a rich musical voice. He was a firm beliver in the providence of God and regarded nothing as happening without His permission or notice. If there was a moral side he was sure to be there. His first duty, he considered, was always to His Saviour's loyality. As far as business matters were concerned he was always willing to suffer wrong for peace. But when it came to Christ and His work he had

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[1]Evans, Pioneer Preachers, pp. 126-133.

no compromise to make.

He reserved a spot in the old church yard at The Church of Christ on Little Flat Rock, for his burial and a stone marks the place today. He departed this life September 7, 1871. The grave of John F. Thompson is in the Little Flat Rock Cemetery just to the left of the drive and about half way back. The stone at his grave is larger than the average and is quite weather beaten. On the stone are these words, "Elder John F. Thompson, died Sept. 2, 1871, aged 76 yr. 5 mo., a preacher of the gospel 52 years." - Some facts copied from the family Bible of James Thompson follow.

James Thompson born in Scotland Near Glasglow May 16, 1747, Ann Ferry, born Apr. 18, 1748. They were married in Maryland Mar. 16, 1763.

Children of the above James Thompson and Ann Ferry Thompson.
1. James Thompson born Nov. 10, 1763
2. John Thompson born Nov. 10, 1770
3. Wm. Thompson born July 23, 1772 died July 20, 1776
4. Margaret Thomp. bornSept 23, 1774
5. Wm. Thompson born Nov. 8, 1776
6. Ebenezer Thomp born Oct. 8, 1778 died Oct. 15, 1865
7. Edward Thompson bornOct. 23, 1780
8. Ann Thompson born Feb. 25, 1782

5. Wm. Thompson married Nancy Lewis

6. Ebenezer Thompson Married Elizabeth Howard -- Ann Bradford Mary

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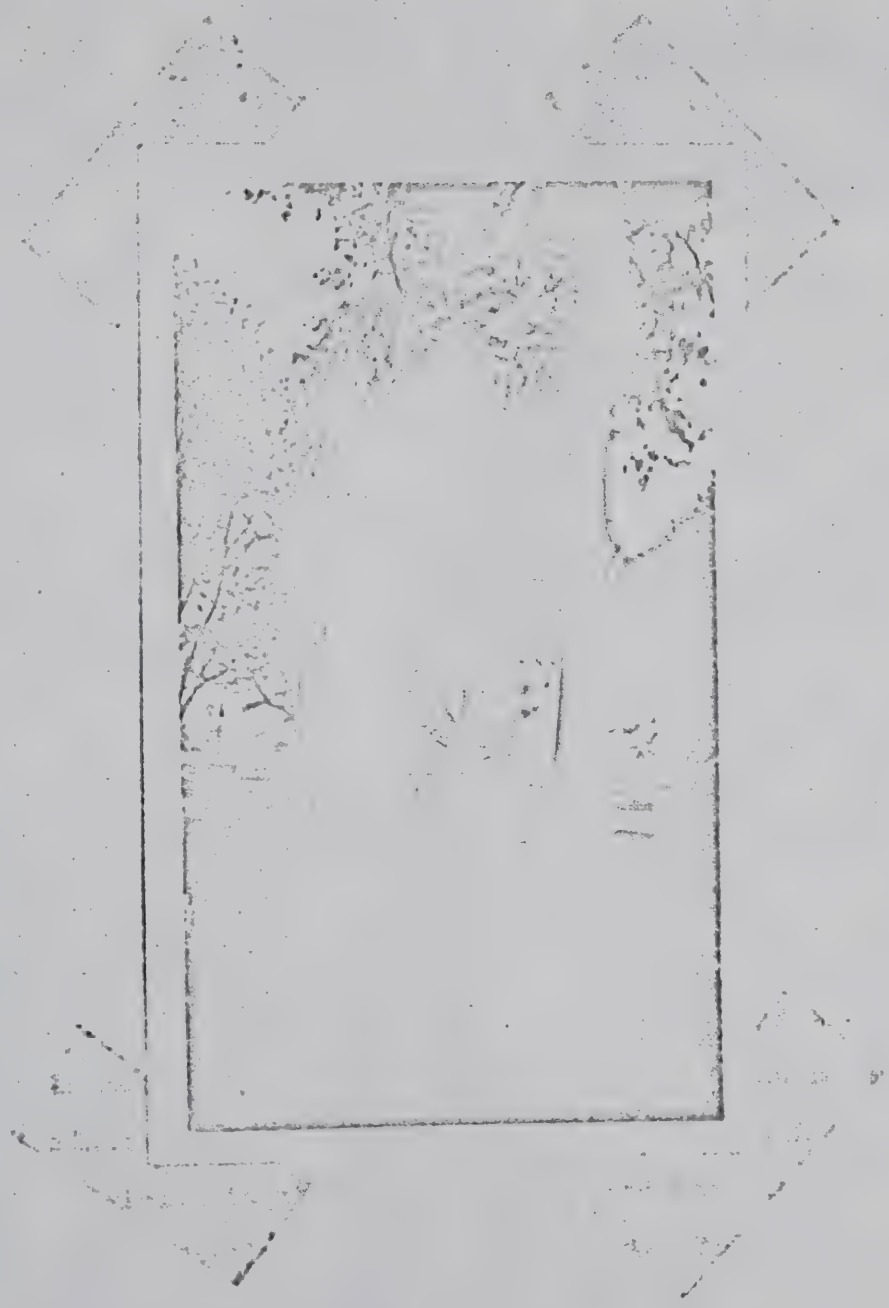
John F. Thompson was born in Washington City Mar. 6, 1795. Priscilla Gregg, his wife, was born in Scott Co. Ken. Aug. 15, 1800.

John F. Thompson and Priscilla Gregg were married March

John P. Thompson's grave in the Little Flat Rock cemetery.



22, 1818. A list of their children follow.

1. Alfred C. Thompson Bracken Co. Ky. Dec. 18, 1818
2. Am. B. Thompson Bracken Co. Ky. May 29, 1820
3. Eliza Ann Thompson Bracken Co., Ky., Dec. 9, 1821
4. Mary Thompson Rush Co. Ind. Mar 29, 1824
5. Nancy Gregg Thompson Rush Co. Ind. Jan. 17, 1826
6. Catherine Solon Thompson Rush Co. Nov. 9, 1827
7. Susan Thompson Rush Co. Ind. Sept 20, 1829
8. John Edward Thompson Rush Co. Ind. Jan 19, 1831
9. Cynthia Thompson Rush Co. Ind. Aug. 18, 1833
10. Ruth Thompson Rush Co. Ind. Apr 16, 1835
11. Henry Clay Thompson Rush Co. Ind Aug 16, 1837
12. Elizabeth Thompson Rush Co. Ind. Feb. 16, 1839
13. Julia R. Thompson Rush Co. Ind. June 16, 1842

Priscilla Gregg Thompson departed this life Apr. 11, 1849 Aged 48 Yrs 7 mo. and 26 days.

Sept. 14, 1863 Nancy Gregg Thompson (S) died aged 27 yrs. 7 mo. and 25 days, in Fayette Co. Ind.

March 25, 1821 moved from Ky. to Ind.
Aug 1812 was immersed by Grandfather Thompson.
Aug. 1819 began to preach in Bracken Co. Ky.
Dec. 1836 Sold the place which I first settled in Ind.
Oct. 1839 Moved to place bought of Brown for $2000.00
Apr. 1839 Moved to the place bought of Wheally for $4000.00
Jan. 1, 1847 Great Flood and ------
Oct. 1, 1848 Finished the brick meeting house.

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Apr. 11, 1849 My dear wife departed this life scrofula in the breast which existed for 21 yrs. She had 14 children 4 sons and 10 daughters. I married her mainly for her virtues. May her children imitate her example and die as she died in hope of immortality.[1]

In an old record book of the beginning of this church, which is now located in the Rushville library, we have the first minutes of this church. They start out with a record of the division in the Baptist church and the list of those who left the Baptist church are recorded. Then the record of the minutes of the first meeting of Friday April 16, 1830

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[1]Copied from the family Bible of James Thompson.

are given.

The book in which these minutes appear may be described as follows:

THE CHURCH OF CHRIST ON LITTLE FLAT ROCK
RECORD BOOK

This book is twelve and one-fourth inches long, eight inches wide, and three-eights of an inch thick and at one time was a model green and tan color, on the outside. The cover is bound together by a thick tan leather. The inside of the front and back cover have many numbers, letters, words, and designs scattered here, there and everywhere. There are very few spaces that are left unmarked. The pages are plain having no lines, except for being ruled with red ink, for financial accounts. There are only nineteen numbered pages, however there are thirty-six full pages in all, and two parts of pages. There are no pages cut out from the front of the book, but there are several pages between one and thirty-six that have been cut out. Between the last page in the book and the back cover two-thirds of the pages have been cut out. The book at one time was an inch thick, but now at the binding it is six-eights of an inch thick and opposite the binding three-eights of an inch. A full page contains from twenty-five to thirty eight lines. It varies so much because of the different sizes in hand writing. The notes were kept usually in black ink, only in a very few places blue ink or pencil is used.

We will now consider the contents of this old record book. At the first meeting of this group John P. Thompson was appointed bishop and Abner Hackleman secretary. It was resolved that the church be known as "The Church of Christ on Little Flat Rock" and that meetings be held on the fourth Saturday in each month.

The record starts with a meeting April 16, 1830 and meetings were held each month except August and September. During 1831 there are minutes for each month. In 1832 meetings were held every month except June, July, October, November and December. During 1833 there are no minutes of meetings in January, March, April, May, July, November and December. In 1834 there are no minutes in February and May, and the last minutes for the year end in June. From June 1834 to July 1846 there are no minutes whatsoever. July and December are the only months in 1846 for which minutes appear. During 1847 there are records of meetings in July and August, and in 1848 the meeting in January is the only one recorded. This shows that their meetings were not held regularly or the minutes of many meetings were not recorded. Such meetings were separate from the meetings held on the Lord's Day.

Let us now note some of the important events that took place in the history of the church as recorded in this book of minutes. At the May meeting in 1830 the church

took into consideration the appointment of deacons and it was referred to the next meeting. William Priest was appointed to publish an election for three trustees at the next meeting according to an act of the legislature in that case made and provided. At the next meeting they were to have communion. At several occasions it was decided to have communion at the next meeting, December 25, 1830 and January 5, 1834. At three of the meetings preaching is mentioned, July 24, 1830, August 27, 1831, and December 24, 1831.

At the June meeting in 1830 Roderick Talbot was dissatisfied and the matter was referred to the next meeting. Evidently part of the notes are missing for there is no record of this incident except there is a definite break off as the record reads "The reference of our last meeting" and nothing else is given.

October 22, 1830 John P. Thompson, George Taylor and Abner Hackleman were appointed to find suitable ground for a meeting house. At the meeting in December the committee reported that a piece of land had been obtained from John P. Thompson for the purpose of building a meeting house. At the meeting in January 1831, the trustees were elected and they were asked to sell work on the meeting house to the lowest bidders.

In July 1831 the clerk was asked to prepare a letter for the association and have it ready at the next

meeting. At the August meeting John P. Thompson, George Taylor, Ebenezer Thompson and Abner Hackleman were appointed to take the letter to the Association. This is the only notation in the whole record of such an action. The only association then in existence was the White Water Baptist Association. Evidently they had sent a letter and delegates in 1830 if they sent them in 1831. There are no records of meetings from July to October 1830. Even the Fayetteville Church sent delegates to this association in 1829 and possibly 1830 when they were reported unfavorable. It would seem that they desired to stay in the Association in spite of the differences upon the scripture.

At the July meeting in 1831 an interesting incident occured. The church agreed to erase the name of Margaret Williams from the church book seeing that she taken the liberty to join another church.

> Therefore she is not under our watch and care. Done by order of the church.[1]

There are also several other such incidents. August 1830 Brother John Campbell was disowned from the fellowship of the Church. October 1833 Brother William Williams was excluded from the fellowship of the church for drunkenness. December 1833 Brother Hentilta Maple was disowned from union in the church for drinking and gambling. March 1834

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[1] Church of Christ on Little Flat Rock Record, p. 10.

a complaint was laid in the church against Brother E. Thompson for drunkenness and he was excluded. April 1834 Brother Jacob T. Hackleman was dismissed by recommendation from under the watch and care of the church. In December 1846 Brother George Lewis was excluded for profane swearing and Reuben Lines for intoxication. Also a charge was brought against Campbell Lovelace for not attending church regularly. Another brother was appointed to see him and he agreed to attend more regularly. In July 1847 we have this record:

> Whereas Brother James Riley has this day declared his part towards building a meeting house now in progress according to justice and equity. It is therefore resolved that the said James Riley is excommunicated from this church for covetousness, extortion, and for neglecting to hear the church. Also Mary Tryon, Priscilla Morris and Nancy Forbeth have left this church and joined themselves to a faction (composed of excluded individuals) they are therefore no more of this church until they shall reform.[1]

January 1848 the church received a letter from Jefferson Hale withdrawing from the church on account of some difficulty between him and other brethren which he referred to have investigated. The church having been briefly informed of the circumstances in the case excluded him.

July 1848 the church met for the purpose of taking into consideration the propriety of building a new meeting house. It was unanimously resolved that the church through

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[1] Church of Christ on Little Flat Rock Record, p. 3.

divine favor erect a new meeting house.

> Resolved by a large majority of the members present that the mass just and equitable, and scriptural plan to raise funds for the erection of said house is upon a principle of equality or in other words that each male pay according to his real worth taking out his liabilities when so requested.[1]

After the adoption of this resolution several of the mass wealthy brethren and some few other brethren seemed to take offense and declared they would not pay their proportional part. At a subsequent meeting the material, location, and size of the house being agreed upon it was moved,

> that if these brethren after they shall have sufficient reflection state purpose in refusing to pay their proportional part, according to their ability then the law of the king shall be enforced against them.[2]

After having waited for three months on the part of the following brethren: John Thomas, Peter Looney, David Looney Sr., John Looney Jr., William Lyron, John Cluxton, Benjamin Norris, Joseph Justice, Lewis Dalla and Henry Coffin were excluded from the church for the sin of Covetousness on an inordinate love of money manifested by their refusing to pay towards the erecting of a meeting house according to their ability.

In July 1847 representatives came from the church at Fayetteville asking if Little Flat Rock would refuse to fellowship them if they admitted two of their men who refused to pay on the church building, and they answered in

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[1] Church of Christ on Little Flat Rock Record, p. 17.
[2] Church of Christ on Little Flat Rock Record, p. 17.

the affirmative.

At the back of the record there are a list of one-hundred and seventy seven names. It gives the names, dates received, how received, when dismissed, and how dismissed. The various ways in which they were dismissed, excluded, died, gone, joined (then name of church), moved away, no account, dismissed by recommendation, excluded for fornication, excluded for whoredom. Some that were excluded were later on restored.

A list of all this will be found on the following pages as well as a list of expenses on the first frame building. All that is mentioned about this list of figures is "1827 an account of my expences on the church."

The record states that the following named brethren and sisters are those who were constituted into a church:

How Recd.	Name	No.	When Dismissed
Apr 16 1830	John P. Thompson	1	
Apr 16 1830	Priscilla Thompson	2	Deceased
Apr 16 1830	Abner Mackleman	3	Ds. by letter 0 5 1835
Apr 16 1830	Elizabeth Mackleman	4	Ds. by letter 0 5 1835
Apr 16 1830	Simeon B. Lloyd	5	Dis June 1833
Apr 16 1830	Mary Lloyd	6	Deceased
Apr 16 1830	John Hawkins	7	October Dis 1833
Apr 16 1830	Nancy Hawkins	8	Do Dis 1833
Apr 16 1830	John Heaton	9	Excluded - restored
Apr 16 1830	Hester Heaton	10	Died
Apr 16 1830	John McDaniel	11	April 26th Lt 1835
Apr 16 1830	Catharine McDaniel	12	April 26th Lt 1835
Apr 16 1830	Jacob Coon	13	April 26th 1835
Apr 16 1830	Margaret Coon	14	Do Do
Apr 16 1830	William Moor	15	excluded
Apr 16 1830	Rebecca Moor	16	Dismissed
Apr 16 1830	Phebe Heaton	17	Dismissed
Apr 16 1830	Thomas Heaton	18	Dismissed
Apr 16 1830	Jacob H. Mackleman	19	Deces. Mar. 9th 1834

Apr 16 1830	James Frazee	20	
Apr 16 1830	Catharine Frazee	21	
Apr 16 1830	Ebenezer Thompson	22	Dismissed
Apr 16 1830	Margaret Williams	23	Dis. July 25th
Apr 16 1830	Rebecca Carrison	24	Dismissed
Apr 16 1830	Mary McDaniel	25	Dismissed
Apr 16 1830	Elizabeth Moor	26	Dis. Aug 29th 1830
Apr 16 1830	Margaret Stevens	27	
Apr 16 1830	Mahala Taylor	28	Dis. by letter
Apr 16 1830	Elizabeth Maple	29	Gone
Apr 16 1830	Mary Coon	30	Gone
Apr 16 1830	Rodrick Talbott	31	July 24 1830
Apr 16 1830 by letter	North Parker	32	April Lt. 1831
Apr 16 1830	George Taylor	33	By letter 1831
Apr 16 1830	Rachael Taylor	34	By letter 1831
Apr 16 1830	William P. Priest	35	April Lt 1831
Apr 16 1830	Sarah Priest	36	April Lt 1831
May 22 Bp.	Puntal Q. Mathews	37	September 24th 1832
Jly 24 Lt.	Clarissa Porter	38	April Lt 1831
Aug 28 Lt.	Samuel Smith	39	April Lt 1831
Nov 26 Bp.	Eleanor Taylor	40	Dis. By Lt 1833
Feb.26 1831	Harriet Linsey	41	Dead since departed
Jun 25 Bp.	John H. Lines	42	Moved away
Jun 23 Bp.	Syntha Jesup	43	May 13 Dis 1833
Aug 15 Bp.	Thomas Squires	44	Joined Connersville
Oct 29 Bp.	Lewis Thompson	45	Dismissed
Nov 26 Lt.	John Wied	46	Dismissed
May 26 1832	Margaret Guffin	47	Dead
Aug 25 Bp.	Montilta Maple	48	Dec 1833 Excluded
Aug 25 Bp.	____ Coon	49	
Aug 25 Bp.	Nancy Thompson	50	Dismissed
Aug 26 Lt.	Thomas Robinson	51	
Aug 26 Lt.	Oscyn Robison	52	
Aug 26 Lt.	Chinoith Robison	53	
Aug 26 Lt.	Julian Robison	54	
Aug 26 Lt.	Susa Robison	55	
Aug 26 Lt.	Harlett Robison	56	Dismissed
Aug 26 Lt.	Elizabeth Moor	57	Moved away
Aug 26 1832 Lt	Mary Stephens	58	Dismissed
Aug 26 Lt.	Dianah Hunt	59	
Sep 22 Bp.	Eleasor Thompson	60	Mar 9th 1834 Exclusion for Drunkeness
Sep 22 Bp.	Mary Thompson	61	Dismissed
Sep 22 Lt.	Hana Lewis	62	Dead
Sep 24 Bp.	Agness Burnel	63	June 1833 by Lt. or recomendation
Sep 24 Bp.	Margaret Porter	64	
Sep 24 Excl	Eliza Craig	65	
Sep 24 Excl	John Cantell	66	Aug 1833 Excl. for Drunkeness

Sep 24 Dis.	Hester Cambell	67	Moved away
Sep 24 Dis.	Mary Taylor	68	Dismissed
Sep 24 Lt.	John Thompson	69	Dismissed
Jan 1 1833Bp	Mary Ann Logan	70	
Jan 1 Bp.	Eliza Ried	71	No Account
Jan 1 Bp.	Sally Ried	72	
Jan 1 Bp.	Ezra Ried	73	Dead
Jan 1 Bp.	Sally Wily	74	
Jan 1 Recomd	Patsey Wiley	75	
Jan 1 Bp.	John Ried	77	Moved away
Jan 1 Bp.	and wife	78	Moved away
Jan 1 Bp.	James Wiley	76	
Feb 24 Bp.	Abisha Lewis	79	Dismissed
Feb 24 Bp.	Vincent Brownlee	80	Dismissed
Feb 24 Bp.	Elizabeth Brownlee	81	Dismissed
Jun 1833 Lt	Benjamine F. Reaves	82	
Jun Lt.	Elizabeth Reaves	83	Deceased
Jun Lt.	George Findey	84	Aug 1837 Dis. by Lt.
Jun Lt.	Martha Ann Findley	85	Aug 1837 Dis. by Lt.
Jun Lt.	John O'Hane	86	June 1833 by Recomd.
Jun Lt.	Martha O'Hane	87	June 1833 by Recomd.
Jun Lt.	Nancy Robinson	88	
Jun Bp.	George Guffin	89	
Jun Bp.	Henry Guffin	90	
Jun Bp.	Sally Guffin	91	
Jun Bp.	Harrison Hunt	92	
Jun Bp.	William Williams	93	Oct 5 1833 Excl. for Drunkeness
Jun Bp.	Polly Lewis	94	Moved away
Sept 1 Lt.	Rebecca Moor	95	Dismissed
Oct 5 Bp.	Nancy Hensday	96	Dismissed
Oct 5 Bp.	Hester Garrot	97	Excluded
Oct 5 Bp.	Elizabeth Garrot	98	Moved away
Jun 4 1834Lt	Elizabeth Moor	99	Joined the regular
Sept Bp.	Elizabeth Waddle	100	Excluded for fornication
Oct Lt.	Lowsey Lewis	101	
Oct Lt.	Elizabeth Gates	102	Moved away
Dec Lt.	Benjamine Morris	103	
Dec.Lt.	Priscilla Morris	104	
Dec Lt.	Joseph Justice	105	
Dec.Lt.	Elizabeth Justice	106	
Dec Lt.	John Morris	107	Apr 25 1835 Recomd.
Dec Lt.	Mary L. Morris	108	Apr 25 1835 Recomd.
Dec Lt.	Penelope Morris	109	Apr 25 1835 Recomd.
Dec.Lt.	Mary Morris	110	Apr 25 1835 Recomd.
Jan 11 1835 Lt.	James M. Hotton	111	
Jan Lt.	Lucy Hotton	112	
Jan 11 Lt.	Jas Justice	113	Dismissed
Jan 11 Lt.	Delilah Justice	114	
Jan 11 Lt.	John Logan	115	
Jan 11 Lt.	Phebe Thompson	116	Dismissed

Mar 1835	Bp	Augustus Wells	117	Apr 26 1835 by Record.
Jly 26 1835				
	Lt.	Henry Mires	118	
Jly 26	Lt.	Hannah Mires	119	
Jly 26	Lt.	Peter Looney	120	
Jly 26	Lt.	Jane Looney	121	
Jly 26	Lt.	Elizabeth Miley	122	Dismissed
Jly 26	Lt.	John Carson	123	
Jly 26	Bp.	George Thompson	124	
Jly 26	Lt.	____ Morris	125	Moved to Ky.
Aug 2	Lt.	Henry Dickon	126	
Aug 2	Lt.	Elizabeth Dickon	127	
Aug 2	Lt.	Peton Cook	128	
Aug 2	Lt.	Nancy Cook	129	
Aug 2	Lt.	Katherine Morrison	130	May 1838 Dis. by Record.
Aug 2	Lt.	Edward Auston	131	May 1836 Joined Williams Creek
Aug 2	Lt.	Mary Auston	132	Do Do
Aug 2	Bp.	Alexander Morrison	133	Joined Connersville
Aug 2	Bp.	George Morrison	134	Joined Connersville
Aug 2	Lt.	Elizabeth Morrison	135	Joined Connersville
Aug 2	Lt.	Silas Stone	136	Excl. for fornication
Aug 2	Lt.	Martha Stone	137	Feb 1838 Excl.
Aug 2	Lt.	George M. Cook	138	Jly 1836 Excl.
Aug 2	Lt.	Mary Cook	139	
Aug 2	Lt.	Matilda Cook	140	Jly 1836 Excl. Restored 1836
Aug 16	Lt.	Ezekiel Davison	141	Dismissed
Aug 16	Lt.	Mariah Davison	142	Dismissed
Aug 16	Lt.	Nancy Lewis	143	
Aug 16	Lt.	Margaret Lewis	144	
Aug 16	Bp.	Elizabeth Martin	145	
Sept	Lt.	Susannah Clugston	146	Aug 1837 Dis. by Letter
Sept	Lt.	Hannah Clugston	147	Aug 1837 Dis. by Letter
Sept	Lt.	Nancy Mires	148	
Sept	Lt.	John Wilson	149	Nov 1838 Dis. by Letter
Sept.	Lt.	Harriet Wilson	150	Nov 1838 Dis. by Letter
Oct 18	Lt.	David Looney	151	
Oct 25	Lt.	Elizabeth Looney	152	
Oct 25	Lt.	James Cluxton	153	Aug 1837 Dis. by Letter
Oct 25	Lt.	Thomas Moutry	154	March 1839 Dis. by Letter
Oct 25	Lt.	Juliet Thompson	155	March 1839 Dis. by Letter
Jan 10 1836				
	Bp.	Nancy Lewis	156	
Jan 10	Bp.	Louisa Lewis	157	Excluded for whoredom
Jan 10	Bp.	Nancy Lewis Jun	158	
Jan 10	Bp.	Martha Reeve Jun	159	
Jan 10	Bp.	Amelia Steele	160	
Jan 10	Bp.	Margaret Steele	161	
Jan 10	Recom	Taylor Steele	162	
Apr	Bp.	Elizabeth Summers	163	
Apr	Bp.	Keziah Morris	164	
Apr	Bp.	Elizabeth Sheatly	165	

Nov 15 Rest.	Marilda Dicken	
Nov 27 Recom	Nathaniel C. Lewis	166
Sept 1837		
Record	Mrs. Neora Morraday	167
Sept 4 Bp.	Jefferson Helm	168
Sept 17 Bp.	William B. Helm	169
Sept 17 Bp.	Rachael McVicker	170
Sept 17Recom	James Heldreth	171
Sept 17Recom	Rebecca Heldreth	172
Sept 17 Bp.	John Stoughton	173
Sept 17Recom	Rebeca Smith	174
Sept 17Recom	Elizabeth Burnett	175
Sept 17Recom	Mary Salsburg	176
Sept 17Recom	Julian Shepherd	177

This is the account of what was called "my expence on the church 1847."

20 lbs nails and one gallon paint	2.75
1 bag white load	2.00
2 Door Sills @ $3.00 each	6.00
Paid George Myers	5.00
Paid Brown on back work	5.00
Paid Frazee and Martin for Sawing	50.00
Paid Brown	11.00
Paid Wm George	5.00
Paid Brown	17.00
Paid for 100 lbs nails	15.50
Paid Brown	21.00
Paid for lime	10.40
Nails of Robinson	3.31½
Locks and Hinges	3.75
2 boxes nails	2.00
Stops for windows	13.00
Lords boys	6.00
For plastering	40.00
Paint and oil	17.12
Making Pulpit	11.00
Johnson by painting	16.00
Nails 50 lbs	5.00
Paid Brown	11.00
Paid for lime	13.00
Paid for 60 lb. of nails	3.75
Paid Wm George	50.00
	3[illegible]
Varnish	16.00
	341.[illegible][1]

[1]Church of Christ on Little Flat Rock Record, pp. 25-31.

Just who made this list is not definitely known, but it does give an idea of what they paid for different articles and what they paid those who helped.

This building was completed in 1849 on the spot where the log structure stood and a little north and east of the present building. I talked to several of the old members about this first building and this is what they said about it. It was about 40 feet by 60 feet and had two doors at the front. A few feet from the doors aisles ran toward the back. On either side of the aisles were seats or pews. A partition about four feet high went down through the center of the building to separate the men from the women. The women sat on the north side and the men on the south. Occasionally a man would enter and sit with his wife, for which he was severely criticized. The building was heated by stoves, one a few feet back from the middle of the north wall and one at the same place along the south wall. At the back there was a stage on which the pulpit stood. This remained their home until 1869 when the first brick structure was erected.

A few other facts from this record should be noted. At the January 5th meeting in 1834 they met only met to worship the Lord and to break the loaf but they met to renew their fellowship to each other for the ushering in of the new year and it mentions that the church continues to meet every Sabbath.

The bishops that were elected from 1830 to 1847 were as follows: April, May and June, John P. Thompson; September 1831, John P. Thompson; and January 28, 1832, Isaac Jessup. B. F. Reeve and Daniel Long also became elders. On August 27, 1831 William Thompson was moderator.

The following men were elected deacons June 26, 1830: North Parker, Isaac Jessup and John Hawkins. The only other deacon elected was George Taylor on January 28, 1832. However Henry Lines and James Melton are mentioned as deacons on a list of members. From 1830 to 1847, Abner Hackleman was the clerk most of the time. North Parker took down the minutes on May 22, 1830. On January 22, 1831 George Taylor, John Hawkins and Isaac Jessup were elected trustees. There must have been other men elected to one or the other of these offices, but the record does not show any.

During the seventeen years of this record there were one hundred seventy-seven received into the church by baptism or letter and nearly one hundred were dismissed, dead or gone. However several that were dismissed were again reinstated, which would make the membership by 1847 something around one hundred members. All these who came into the church came by baptism or letter.

There has been much discussion in regard to which Church of Christ was established first in Indiana, Little Flat Rock or Fayetteville. After gathering all the materi-

al possible in regard to this matter it seems quite definite that the Fayetteville Church was first to take a definite stand though it was never as prominent as Little Flat Rock.

At the July 1829 meeting of the Little Flat Rock Baptist Church sixty members were dismissed to form a church at Stone's Settlement and a constitution was given to them. This was the Fayetteville group, which is now known as the Orange Church. This group applied for membership in the White Water Baptist Association in August 1829 but the matter was not decided upon until the meeting in 1830 when they were reported unfavorable. Allen T. Brown states "that in the summer of 1829 some sixty members were organized at Fayetteville without any creed but the Scriptures, and further states that other churches took this advanced ground previous to this date but this was the first church to come into what was later called the Reformation, knowing the full import of that action." At the White Water Association in 1829 Brother McPherson from Fayetteville presented the New Testament as their articles of faith. Knowing Brother Brown to be a true and honest man I am willing to take his word as authority. Besides this there is an article taken from the Rushville Republican which states that the Fayetteville Church was the first to be organized. It is on the next page.

Benjamin Franklin states that "a Baptist Church was organized, with no creed other than the Scriptures,

at Fayetteville, in the spring of 1829 and offered itself for membership in the White Water Association but was reported unfavorable by a committee in 1830."

The Church of Christ On Little Flat Rock was not organized until April 16, 1830.

An old interview throws light on the controversy which indicates that the first Christian church in the county was Fayetteville.

> At the recent centennial of the Christian Church in Pittsburg a discussion arose as to which was the first Christian church in Indiana. There was difference of opinion as to which was the first but the whole discussion was between Little Flatrock Christian church and Fayetteville Christian Church.
>
> Ad. V. Spivey of this city happened to know some of the history connected with the case and has submitted an article which seems to clear up the whole matter.
>
> "As a controversy has arisen concerning the organization of the first Christian church in Indiana the statement printed below was given in my presence by the Rev. John F. Thompson in the fall of 1870," said Mr. Spivey. "I would be glad to answer any further inquiries. In my boy-hood days rarely a day passed I didn't see and hear him converse."
>
> The statement given below is from a history of Fayette county printed in 1885.
>
> "About the year 1828 the teachings of the church of the Reformation, commonly known as Campbellism, were being preached in Kentucky with almost unbounded success by the Rev. John Smith whose eloquence was making converts by the hundreds if not by thousands. We refer particularly to Bracken County which had been the former home of an able and eloquent young Baptist preacher by the name of John F. Thompson who had settled in Rush County in the spring of 1822. Mr. Thompson immediately became the pastor of the Baptist church at Little Flatrock. It was not long until his reputation as a speaker had spread over the county and through his influence different Baptist churches were organized in different parts of the surrounding country.
>
> "The excitement in Kentucky over the doctrines of the Reformation disturbed the young Baptist preacher of the Little Flatrock Church, and he concluded to

visit his old home and investigate things for himself, so he went, carrying with him the full confidence of his own church in his power and ability to meet and annihilate the new doctrine. Suffice it to say, that Mr. Thompson returned a convert to the doctrine of the church of the Reformation, and it was not long until notice was given that there would be a meeting at the house of Elias Stone, near Danville (now Fayetteville) on Sunday October 5, 1828, and at that meeting it is said the first sermon of the Reformation was preached in Eastern Indiana by John F. Thompson, who immediately began a protracted meeting at the Little Flatrock church. In a few weeks he had baptized upward of 100 persons. For a time the Baptist church acquiesced in the new order of things; but finally a reaction came, and throughout Eastern Indiana, and in fact, in the whole country, religious controversies were the order of the day which resulted in a division of the churches.

"For a number of years Mr. Thompson devoted all his time and talents for the cause of the reformation, and organized a number of churches, the first being the Christian church at Fayetteville, which dates from July 4, 1829; another at the house of Judge Webb in the vicinity of Mullitown. An effort was made in the spring of 1830 by the Little Flatrock Church to expel Elder Thompson, but lacking a majority it failed, and a division of the church was the result, and from May 23, 1830, dates the organization of the Little Flatrock Christian Church.

"In 1832 Elder John O'Kane settled in Milton, coming from the village of Lebanon, Ohio, though by birth a Virginian. He engaged in school teaching, and on Sundays preached the doctrines of the Reformation. He was a co-laborer with Elder Thompson and one of the most eloquent preachers of the Reformation. These two gentlemen traveled through Eastern Indiana and made many converts everywhere, forming the nucleus around which have gathered the many flourishing churches of today.

"Benjamine F. Reeve, R. T. Brown, George Campbell, Elias Stone, and John Longley were among the early preachers of the Reformation in this section of the country."[1]

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[1]The Rushville Republican.

CHAPTER VII

LITTLE FLAT ROCK AND RUSH COUNTY THE RADIATING POINT IN THE EASTERN INDIANA RESTORATION

Let us now consider several important characters of the restoration movement in eastern Indiana who were associated with the Little Flat Rock Church. R. T. Brown who was a member of the Little Flat Rock Regular Baptist Church, later became a member of the Clifty Baptist Church, and was one of the early restoration workers in eastern Indiana. Early in 1821 his father moved into the southeastern part of Rush county, when Brother Brown was only fourteen years of age. While the family was in Lewis county, Kentucky, Brother Brown had studied some in the schools, but when they moved to Rush County he was put to the invigorating labors, hardships, and privations of a backwoods life. He spent two or three years as a guide to land hunters in the county, and in this work he became an expert woodsman, and was fond of out-door pursuits. This developed him physically and soon he heard of the Rushville library and though he was then miles from it he visited it frequently.

Upon the death of his father in 1825 he directed his mind to the study of disease and remedies, and thus determined his profession. In 1826 he chanced to meet with

a copy of the Campbell and Walker debate, from which he learned of the publication of the "Christian Baptist to which he soon became a subscriber. From this time on he became a definite part of the restoration movement in Rush County though he remained for a short time with the Baptists.

In order to get a clear idea of what transpired in the life of Riland T. Brown let us turn to Evans "Pioneer Preachers" and see what he has to say about him.

> His first overt act in the direction of reform was on this wise; the Flat Rock Association having arrogated to themselves a little of the authority given to the Messiah, drew up certain articles of faith, and recommended their adoption by all the churches of which the said ecclesiastical body was composed. The matter being laid before the "Clifty ch." a motion was made "to rescind the old articles and adopt the new." "Brother Brown," then only 19 called for a division of the question, the first part of which passed by the aid of no vote was more cheerfully given than his own. Having thus freed the church for a moment, from the bondage of human authority, he immediately moved to adopt the N. T. as an exponent of the faith of that congregation. This being offered as an amendment, and promptly seconded, was fairly before the house; and to dispose of it without voting directly against the Bible cost them not a little trouble.
>
> From 1818 to the spring of 1829 his time and attention was devoted exclusively to the study of medicine on his own. He constructed an imperfect skeleton out of the bones of an Indian that had been exhumed near his father's farm, to aid him in the study of anatomy and physiology. The latter part of the above years was spent at the "Ohio Medical College" in Cincinnati from which he graduated in the spring of 1829. The remainder of 1829 was spent in finding a location and the rest in Rush County.
>
> On his return he found the community greatly excited on the subject of Christianity, which excitement had been occasioned mainly by the introduction of a new religious element. Elder J. I. Thompson had begun to proclaim the ancient gospel with great zeal; and under

his labors great numbers were being added to all the Baptist churches in that region. But few understood the cause which had given the preaching of Elder Thompson such extraordinary power, yet not even the most rigidly orthodox thought of asking questions or interposing objections during the excitement of a great revival. On the contrary, Revs. Wm. McIlhenson and Wm. Thompson, both Baptist preachers of some note, fully co-operated in the glorious work, and materially aided in carrying forward the Reformation. Dr. Brown, eyes of whose understanding had been enlightened, intelligently gave his heart, hand and voice to the furtherance of the new movement.

But as soon as the excitement began to subside, the Baptist chs. became greatly alarmed; and the cry of "Campbellism" went up loud and long. The rulers in the Baptist Israel imagined that they saw tares among the wheat, and that it would be doing God service to "go and gather them up." Therefore the work of immolating heretics was commenced. Dr. Brown, whose impertinent action on the creed question, 3 yrs. before, had not been forgotten, was selected as the first victim in the state to be sacrificed on this alter of sectarian bigotry. He was arranged on the very general charge of "being a Campbellite" and, as such, was excluded from the church. The following account of the affair appeared in the "Christian Baptist" for June, 1830:

Arcadia, Rush Co. Ind. Mar. 15, 1830

Dear Brother:- A general conspiracy in forming among the "orthodox Calvinistic Baptist" in Ind., the object of which is to put a stop to the alarming spread of those principles contained in the "Christian Baptist," and advocated by all who earnestly pray for a "restoration of the ancient order of things;" which they, however, have seen proper to honor with the name of "damnable heresies." I have had the honor of being ranked among the first victims of this conspiracy. I have been immolated on the alter of party prejudice and sectarian jealousy. I have passed through the furnace of clerical indignation, "heated seven times hotter than it was wont to be heated." But the smell of fire was not passed on my garments. Clothed with the panopoly of faith, with the volume of unerring wisdom in my hand, I would be ashamed to fear a host of sectarians, who have not stronger armour, either offensive or defensive, than their creed.

Nearly four yrs. ago I had the presumption to oppose the doctrine of creeds, etc., in a public assembly, for which I received repeated rebukes by the dominant clergy, who, however, made no attempt to oppose the

arguments I advanced in favor of my position. The three years immediately succeeding this passed with my saying little or nothing on this or any other of the religious questions, which, during that period, were agitated; my time being spent entirely engrossed by studies of a different nature.

After spending some time in Cincinnati, I returned to my former residence in Bush co., and , being more at leisure, I determined to give the Scriptures a careful, and, if possible, an impartial examination. I did so without favor or affection to any party. The effect was a thorough conviction of the truth of the following propositions, viz.:

1. Faith is nothing more nor less a conviction of the truth of any position from evidence.

2. That faith in J. X. is nothing more than a belief of the facts recorded of him by the Evangelists, to wit; That J. of Naz. was the promised Messiah, and that he gave impregnable proof of his divine mission by his miraculous birth, by the numerous miracles which he wrought while living, and by his death, resurrection and ascension.

3. The evangelical writings, containing the facts relative to the mighty works which were done by Christ and his apostles, together with the corroborating testimony of the prophecies, form altogether a phalanx of evidence sufficient to convince any reasonable mind that "J. is the X."

4. I became convinced that the popular doctrine of a partial atonement, and unconditional election and reprobation, were alike anti-christian and unscriptural.

These opinions I at all times expressed freely, not a little to the annoyance of my Calvinistic friends. At length, after considerable threatening, the following resolution was adopted by the church on Clifty for my especial benefit:

Resolved, That we will not fellowship the doctrines propagated by A. Campbell, of Bethany, Virginia.

I entered my protest against this resolution, as I conceived it was intended to condemn a man without giving him an opportunity of defense. But I soon learned I was to share the same fate. The heresies of Campbellism (as they please to callit) were charged home on me. I claimed the right of defense, but was informed it was a crime which did not admit of a defense. I next denied the charge of being the disciple or follower of any man, and required proof of it. I was again told that no evidence was necessary. Thus, you see, I was charged without truth, tried without a hearing and condemned without evidence; and thus, in due form, delivered over to Satan as an incorrigible heretic.

Several more of this church are destined shortly to share my fate. Bishop John I. Thompson and about 40 members of Little Flat Rock Church have been arrested for denying the traditions of the Fathers, and will no doubt be formally excommunicated.

Notwithstanding these sorry attempts of the clergy to patch the worn out veil of ignorance, which has long covered the eyes of the people, light is dawning apace. Truth is omnipotent, and must pre-vail.

I shall make a defense of my principles before a candid public, the subject of which I would send you for publication in the "Harbinger," if it would not be too much of a repetition of what you have already said on these subjects in your essays published in the "Christian Baptist."

The above facts I consider as public property.

Yours, in the bonds of Christian love,
R. T. Brown.[1]

Evans in his book "Pioneer Preachers" states that after Brother Brown had all this trouble in the Clifty Church that he entered the Little Flat Rock Church of Christ soon after it was established. However in two lists of names in the record book from 1830 to 1847 his name does not appear. Perhaps he may have worked along with Brother John P. Thompson, but as far as the records are concerned he never became a member of the Little Flat Rock Church of Christ.

Dr. Brown's letter referred to above had a great and good effect upon the community and is to be regarded as the commencement of his public advocacy of the ancient gospel. In 1832 he moved to Connersville with his family and established himself as a physician in that city. In January of 1833 with the assistance of John O'Kane a Church of Christ was established here. From 1833 to 1842 Dr. Brown preached extensively through the White Water country.

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[1]Evans, Pioneer Preachers, pp. 300-15.

His health would not allow him to be both a doctor and a preacher so at the state meeting held at Connersville in June 1842 he was appointed as one of three evangelists to cover the State of Indiana. The following lines give us a record of this incident in detail.

> From 1832, at which time Dr. Brown located in Connersville, Indiana, until 1842, he devoted himself to his profession as a physician, but found time to preach the Gospel in many parts of the surrounding county. The State meeting, held in Connersville, in 1842 appointed four missionaries--one for each quarter of the State--to ascertain the location and strength of the churches and the prospect of obtaining funds for maintaining missionary work in promising fields. The doctor took the southeastern part of the State for his work, traveled the whole year on a promise of $500.00 and received only $150.00.
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> In connection with Benjamin Franklin he states in a letter, "between 1836 and 1843 we (O'Kane, Franklin and Brown) frequently held protracted meetings in company in Fayette, Rush and Decatur counties. I was never a revivalist, but I sowed much good seed in Eastern Indiana, and rejoiced in the co-operation of such noble spirits as Benjamin Franklin in this work of self-sacrifice.[1]

Through the effort, his health became worse and in 1844, he located at Crawfordsville as a physician but still preaching. While here he received an A. M. degree in 1850 from Wabash College, and in 1854 Governor Wright appointed him State Geologist. Four years later he was elected professor of natural science in North Western Christian University. He was an abolitionist and a leader in the temperance movement. He was greatly loved by his students and others. In 1871 President Garfield appointed

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[1] Franklin and Headington, Life of Benjamin Franklin, p. 143.

him as chief chemist of the United States. He never gave up preaching and was always giving lectures or writing for periodicals. Doctor Brown preached his first sermon at the age of nineteen, and his last on Easter Sunday in 1890 being then in his eighty-third year.

The above gives an idea of the type of men that became leaders of the restoration movement in eastern Indiana.

Another great character in this church was Benjamine F. Reeve who worked side by side with John P. Thompson. In order to get a full word picture of his life and what he meant to the Little Flat Rock community, I refer you to his funeral sermon as delivered by Elder E. S. France, of the Fayetteville Church.

Sermon delivered in Christian Chapel, Little Flat Rock, Indiana, July 19, 1877, by Elder E. S. France, on the occasion of the funeral of the elder, Benjamin F. Reeve:

> "Know ye not that there is a great prince and a great man fallen today in Israel." II Samuel 3:38.
> "Mark the perfect man and behold the upright, for the end of that man is peace." Ps. 38:37.
> Elder Benjamine F. Reeve was born in Prince William County, Virginia, not far from the homes of Washington and Richard Henry Lee, October 18, 1798, and died at his residence in Little Flat Rock, Indiana, July 17, 1877. About the beginning of the present century, his grandfather, Asa Reeve, who with his family connections about evenly represented the Welsh, Scotch, and Irish families, removed from Virginia to Fleming County, Kentucky, where he remained until his death. During his entire life, he was a devoted member of the Methodist Church. The majority of his children imbibed the faith of their father; two of his sons became Methodist preachers, but Benjamin, the father of our deceased brother, never united with any church. His faith was "whatsoever things are honest." He laid

great stress of the commandment, "Thou shalt not steal." He employed in his family but exhortation "Let us walk honestly as in the day." With him, as with multitudes now, honesty constituted the whole of religion. Upon it hung all the law and the prophets as if the Saviour had said, "Go ye into all the world, and preach honesty to every creature, He that deals honestly, shall be saved, but he that defrauds in any manner shall be damned." It was partly owing to these early lessons and partly owing to the natural constitution of his mind that Brother Reeves has been noted for his strict integrity.

When Brother Reeve was six years old, his father moved from Virginia to Kentucky and settled in Mason County about six miles below Maysville and near the Ohio River, over whose bright waters the first steamboat had not yet plied its way. When quite young, Brother Reeve was sent to school until he learned to read and write quite well. After he became large enough he worked on the farm during the busy season and went to school in the winter until he became a young man.

After this, he attended high school a year or two, where, with industry and good native ability combined, he obtained a good English education. Those who received instruction at his hands have observed that in mathematics, reading, spelling, grammar, and writing, he excelled. He was a model reader and a model writer. In fact, in every department of life, whatever he did, he took pride in doing correctly.

Soon after completing his studies, he was married to Miss Elizabeth D. Briskall of Mason County, Kentucky - a most excellent woman. After his marriage, he engaged in the business of school teaching, which he prosecuted successfully for fifteen years, when other fields of usefulness opened up before him. The fifteen years spent in teaching were an essential preparation for his after life.

The religious elements of Mason Co., Ky. in which he lived until after he became a man, were made up principally of Methodists, Baptists, and the old Christian body of Newlights. The meetings of these several denominations he attended regularly from his youth until his thirtieth year. This he did not for the purpose of ascertaining the will of God and doing it, but merely to listen to the extravagant logic of the preachers, and find agreeable companions with whom to while away the quiet hours of the Lord's Day. The pious quarrels indulged in by these three religious orders in reference to election and free grace and baptism and other subjects set forth in their different creeds, were not well calculated to influence in the right direction a mind early taught to criticize the strife and divisions existing

among the professed followers of the Prince of Peace. Under such circumstances, he made little or no progress toward the Kingdom. So disgusted was he with the conflicting doctrine taught - the Lo Heres and the Lo Theres - that he never gloriously thought of searching out the Lord's way. He knew but little about religion, and if possible, cared less. He was without God and without hope in the world. Who can contemplate his condition at that time without coming to the conclusion that division among the people of God is sinful and opposed to the spiritual welfare of man, and that creeds necessarily tend to strife and division?

The first religious book that he ever read with interest and profit was the Campbell and Rosella debate. Having as yet no preference for this denomination or that, he gave the work a candid examination; being just as willing to adopt the views of Rosella as Campbell. From it he obtained some substantial knowledge of religion; and closed the book with the impression that the Bible after all might be understood - that it was less contradictory than the preachers who were attempting to explain it - that like any other book, it might be read and for the most part understood.

During the year 1828 and subsequent thereto, the doctrine of the reformation was being proclaimed in that community by John Smith, Bechner, Payne, Abernathy, Gordon Gates, and others.

In the midst of all these conflicting views, Brother Reeve desired to know if any of them were in accordance with the Scriptures, or if they were all alike false. To satisfy himself, he decided to try them all by the word of God, and ascertain what might be authorized by an approved precept or precedent.

About this time, he read the New Testament through carefully with special reference to the subject of baptism. Having no preferences or prejudices either way there he paused, scrutinized, and analyzed as closely as possible, marked all the passages, and reread them.

He examined the locality of "Aenon near to Salim," and read the reach for John Baptizing them there because there was much water.

He hears John say, "I indeed baptize you with water" and he resolves if possible to know how he does it. Presently he approaches, "It is Jesus coming from Galilee to Jordon unto John baptized of him." He watches with interest and perceives that John baptized in water for Jesus, when he was baptized went up straight way out of water.

He observes the passage of Israel through the sea, and finds they were baptized unto Moses in the sea, not

with it. He seeks diligently for the Spray by which the preachers of that day affirmed they were sprinkled. He finds to his astonishment that the waters were concealed in the heart of the sea - that they were a wall unto them on the right hand and on the left.

He follows the chariot over the desert towards Gaza to witness the baptism of the eunuch. As they go down both into the water, and come up out of the water, he vainly strives to discover some similarity between the action of Philip and the man who administers the ordinance, standing with a pitcher of water in his hand.

He closely observes the Saviour, when the little children are brought unto Him. He sees Him put His hand on them; he hears a blessing pronounced over their heads - but not one word relative to baptism.

He goes to jail at Philippi, and inquires after the jailorshouse - the little ones who were said to be baptised upon their fathers' faith. He finds they were all of sufficient age to believe in God and rejoice.

He asks Paul and Silas concerning Lydia's children - their names and ages but not one word in reply does he receive.

These researches Brother Reeve made impartially; being as willing to find authority for sprinkling or infant baptism as anything else.

Having heard so much of these outside the Bible, he was surprised to find in the New Testament no authority for either - not a single instance where sprinkling was ever practiced for baptism; nor where anyone was ever commanded to baptise an infant; nor an example of where anyone had baptised an infant. These he found lacked both precept and precedent.

The subject of baptism being disposed of, Brother Reeve read the New Testament through to see what it taught on other disputed points: depravity, election, predestination, and the operations of the spirit. He found such passages as the following plain declarations: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of Him." "Jesus Christ by the grace of God tasted death for every man." "The Father is not willing that any should perish, but that all should come to the knowledge of the truth and be saved." "God will render to every man according to his works; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them who are contentious and do not obey the truth but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jews first and also of the Gentiles. For there is no respect of persons with God." "Go ye into all the world and preach the gospel to every

creature: he that believeth and is baptised shall be saved; he that believeth not shall be damned."

The first careful reading satisfied Brother Reeve that the gospel was free to all and intended for all; and, secondly, that there was no promise in the gospel that the Spirit was given to any man in disobedience.

By that time Brother Reeve reached his conclusions on these various controversial subjects, the principles of the disciples were gaining ground in that part of Kentucky. Among other able and earnest advocates of the ancient order of things was Elder Jesse Holton. Brother Reeve was immersed upon a public profession of his faith, for the remission of his sins, by this devoted man of God, in the summer of 1829. He united with the Bracken Church which was still regarded as a Baptist church, though shortly, in 1830 or 1831, it divided and out of 150 members, all went into the reformation except about 30. Soon after this division, Brother Reeve removed to Indiana, and settled on the farm that has been his home until the present. Upon his removal here, he united with the Little Flat Rock Church, and at once became associated with Elder John P. Thompson, both as elder and preacher, which position Elder Brother Reeve has held without intermission for forty-four years. It seems providential that he and Brother Thompson should have been associated together in the same work. Neither would have been complete without the other. Each possessed the qualities that the other most needed. Like Moses and Aaron, it took both to do the Lord's work. Brother Reeve with a strong logical argumentative turn of mind was well calculated to convince; always ready to give a "Thus saith the Lord" with the chapter and the verse. Brother John P. Thompson possessed that persuasive eloquence so well calculated to move and captivate the heart. The one carried conviction and the other moved to action. I have no doubt that God in His providence raised both men up to assist in moulding the morals and the faith of the people in this part of the state, and through them, those in other parts of the state and other states.

When Brother Reeve came here in 1833, we were feeble and but few in numbers. He lived to see thirteen churches in Rush County. During the early years of his public life, he greatly aided in bringing out these happy results. The numbers in Flat Rock Church at times he saw considerably reduced by removals to the northern part of the state and to the great west.

These often ,roved to be nuclei for other large and influential congregations, such as Wabash and the boundary line in Grant County. Their places here were filled up by new recruits from the world, so that this church

has made up from the world what it lost by removals.

Brother Reeve's labors were not confined to this county. In his prime, he did a great deal of preaching in the neighboring counties. When the system of County co-operation was adopted, he traveled and preached over the county for three years. His labors were attended by gratifying results.

Brother Reeve has immersed a great many persons, and always did it with grace and propriety. I saw him immerse 36 at one time before he came up out of the waters. In 1839, he met with a sad affliction in the death of his first wife, who left him with eight small children. In 1840, he was married to Sister Reeve, whose maiden name was Parker, though she herself had lost a companion by the name of Lower.

Brother Reeve was very fortunate in his marriage with Sister Reeve. She has proven to be a help worthy of him in every sense of the word - kind, affectionate, and efficient. Their house has always been a preacher's house, a place of welcome to al the traveling preachers. Brother Reeve has always kept an open house - the latch-string always hung out. In this he had the hearty sympathy of Sister Reeve who know precisely how to make all feel at home and especially the preaching brethren.

As a public servant, he served his two terms as a representative in the State Legislature from 1836 to 1838; and three in the State Senate from 1841 to 1844. Though belonging to the old Whig Party, I am proud to say he had the entire confidence of all good men in both parties. And no man ever served his constituents more acceptably in legislative halls than he.

As a business man, he always maintained the entire confidence of his fellow men. No man has ever lived in our county who has been called upon to settle as many estates and act as guardian for as many families of children. I have known him to have as many as six different families of children under his guardian care at one time and as many different estates to settle up; and yet amidst it all, I have never heard him accused of keeping back a dollar or failing to render a faithful account of his stewardship. During all these twenty-five years, he has faithfully guarded the money and the morals of his wards. Though hundreds of thousands of dollars have passed into his hands, every dollar has been promptly paid away at the proper time.

As a magistrate, for fully thirty consecutive years he has served his township as a justice of the peace. From the first, he seemed to have rare qualification of looking at both sides of every question with a freedom from prejudice rare among men. I suppose he has attended

to more cases of litigation than any magistrate who has ever lived in the county; and in proportion to the number, there have been fewer appeals from his decisions to the higher courts than from any magistrate that has done so large a business that I have ever known. As an officer of the law, he brought to bear a mature judgment and a legal acumen - a comprehensive, logical, and well-balanced mind - that, with proper preparation, would have honored the supreme bench of the state. Many were the contentions and the difficulties in this neighborhood that have been kept out of court by his timely advice.

As a public man when our county was comparatively new before we had our present railroads and turnpikes, he manifested great interest in the improvement of our country. For several years, he was an active and efficient member of the board of managers of the White-water Canal. He took great interest in and contributed liberally with his means toward our railroads and turnpikes. He was always ready to lend a helping hand toward erecting new meeting houses. Either three or five years service he gave to Columbia; to Fayetteville both time and money. You know, I presume he did much more than his part toward this house, as he did for the one that preceded it.

He was a member of the first board of the North-western, now Butler University. I served with him many years. He was always one of the business committee, and one of the best counsellors on the board as long as he was able to attend its sessions. The present wealth and position of that institution is partly owing to his foresight, with others, in the selection of a site. He was one of the first stockholders and a liberal contributor to its funds.

As a neighbor, he was obliging and strictly honest; and the enviable position that Flat Rock occupies today as being one of the best neighborhoods in the state is to a great measure owing to the influence and example of Brother Reeve. He not only preached honesty, hospitality, and charity, but he practiced what he preached.

As a husband, he was affectionate and true. He was fortunate in both his marriages, being blessed with companions worthy of him. Sister Reeve for thirty-seven years has had more care and responsibility than usually falls to the lot of woman. She has done her part well. As a father, he was kind and took a great interest in his children. In the latter part of his life, like most fathers, he was indulgent to a fault.

As a preacher, Brother Reeve was certainly a preacher after the New Testament model. He was a matter of fact

man, not given to speculations. He always was ready to back up what he said with a "thus saith the Lord." But few men understood the New Testament scriptures better than he. In the use of its facts, commands, and promises in their relation to fallen man and his rescue from sin, he was a workman who rightly divided the word of truth. He possessed more than ordinary ability. The book "Pioneer Preachers" does him great injustice in speaking of his work being accomplished through "ordinary ability." His was more than ordinary ability.

As an elder for forty-four consecutive years, he has filled the office of bishop in the church. During all those years, your history has been one of comparative peace and prosperity. I believe I can say in truth I have known but few men who have possessed the qualifications of an elder as set forth by Paul in his letters to Timothy and Titus to a fuller extent than Brother Reeve. Your enviable position today as one of the first churches in Eastern Indiana is owing, to a great extent, to the wisdom and prudence put forth by Brother Reeve in your management, both as regards your spiritual and temporal affairs. He has set you an example of energy, patience, forbearance, and devotions to the interests of the church worthy of your imitation.

To conclude: Now, Brethren, he rests from his labors and his works follow him. He has done his work and done it nobly, truly. Was Pope right? Is an honest man the noblest work of God? Such was he. The family, the neighborhood, the church, the state, today bid farewell to one who filled positions in all with credit. Could I today make a choice of going down to the grave with his fair name or the riches of the earth, I would not take a moment to decide.

Farewell, thou man of God. Beloved brother, farewell. Thou friend of truth and righteousness and to thy fellow men, a long and last farewell.[1]

Let us now consider a few things in the life of Elder Reeve that Brother Frazee does not mention. When he first came into the township of Noble, he devoted his time to teaching and preaching, and though there were few churches of

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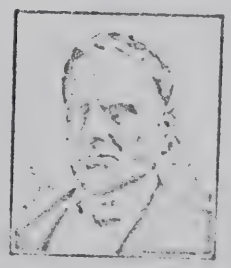
[1]Copied from the original as published in the Christian Standard, Saturday, August 4, 1877, by Mrs. Harry B. Armstrong, granddaughter-in-law of the subject sketched above, July 1, 1929.

Below are the pictures of B. F. Reeve and John P. Thompson:



Christ on his arrival in the county, partly through his efforts in the county, there were more Churches of Christ than any other group. He and Brother John F. Thompson sustained in the field more preachers, did more in the cause of education, and exerted more influence in every way over the public mind than any other men in the county.

He taught for fifteen years in the public schools besides preaching and it is said of him that he turned out more of his scholars as teachers for the time engaged in teaching than any other per on who ever taught in the county.

To his first wife eight children were born. She pas ed away in 1849 and a year later he married Mrs. Elizabeth Parker Power who was a great help to him in his work.

Brother Reeve assisted neighboring churches, by preaching and helping settle disagreements. When the system of co-operation was adopted throughout the State, he travelled and preached over a small district for about three years, with great success.

He was always known as Uncle Benny and he served the church for forty-four years as a counselor. Possessing great strength of body, caution, and self-possession, he was usually called on to immerse the obedient wherever he was present. He baptized his first subject in June 1844; and it is said of him that he baptized hundreds if not

thousands during his lifetime without the slightest accident to any.

This interesting incident occured during the time when he was wrestling within his own mind about the question of baptism by reading through the New Testament in regard to it.

> Returning one evening from school he stopped at the village where several persons were assembled, and among them a certain class-leader who knew that he was searching the Scriptures asked if he had learned much in regard to baptism in his study and Elder Beeve replied, that if he had not previously heard from men of sprinkling and infant baptism, he thought of them would have ever entered his mind in all his reading of the New Testament. The official assuming a contemptuous air and giving expression to some taunting remark, Elder Beeve handed him a Testament, which at the time he always carried in his pocket, and requested him to put his finger on the passage which of itself would have originated such an idea. He took the book reluctantly, but instead of pointing out the passage, he began to talk of Lydia and her household. He has often made the same demand of the advocate of these doctrines, but no one has ever met it. He is therefore profoundly impressed with the difference between finding a doctrine in the Bible and proving one from the Bible. The latter practice he regards as a fruitful source of errors and ills.[1]

Let us turn to Evans for some more traits about this fine outstanding Christian and gentleman.

> During five sessions he has been honored by the people of Rush County with a seat in the State Legislature; two terms in the House -- from 1838-39 and three years in the Senate, from 1841-44. Although not wealthy, he has, by judicious management of his worldly affairs, and by hard manual labor, placed himself in a condition to live easily and independently during the remnant of his days.
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> It may be affirmed with equal safety, that his success in the ministry is not owing to the possession of extraordinary ability. True, he is a working man

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[1]Evans, Pioneer Preachers, pp 374-375.

that needth not to be ashamed, and only fully competent to officiate creditably in any pulpit; yet he is not generally regarded as a great preacher. But in the little circle in which he has quietly labored, it is universally conceded that, "Brother Reeve is the safe preacher." This expression which has become almost proverbial in Rush County, reveals the secret of his success. He has accomplished his work by being emphatically a Book man; by always meeting the opposer with a "thus it is written;" by taking heed to himself and his doctrine; by avoiding, as a preacher, all superstitious notions, speculative theories, "vain babblings," and "foolish and unlearned questions;" by teaching the people the pure word of God; and by being, himself, "an example to the believers in word, in behavior, in charity, in spirit, in faith, and in purity."

Besides these excellent traits as a preacher, he possesses admirably qualities as a bishop. It is in this office, rather than the ministry, that he stands pre-eminent. There is scarcely a single particular in which he does not conform to the standard given by Paul to Titus. During the twenty-eight years that have elapsed since he became bishop of Flat Rock Church no serious difference of any kind has occurred in the congregation; and the cause of primitive Christianity, in that community, has been saved from the disgrace which often arises from contentious elders and disputing brethren. This calamity has been prevented by permitting to be brought before the church no question which was calculated to divide it, or seriously disturb its harmony; by not assuming, as too many bishops do, a dictatorial attitude; by causing the church to feel its responsibility, and thus, in a great measure, govern itself; and by not being determined to thrust himself forwards as a preacher, but by being always willing to speak or refrain from speaking according to the will of those whom he served.

To advance the interests of the Redemer's Kingdom it is not necessary to travel into Asia, or possess the mental acumen of the apostle Paul. Ordinary ability, employed with a discretion in the pulpit, and prudence in the bishop's office, may establish the claims of the ancient gospel in any other county, as, by such means, they have been established in the county of Rush.

In personal appearance Elder Reeve is rather heavy set, hardly up to the average height; and his whole contour is indicative of great strength, activity and endurance. He has a keen gray eye, light hair, and

This is a picture of the grave of Benjamin F. Reeve.

a highly nervous temperament.

He is a thoughtful, well-informed, common-sense man; not disposed to consider things abstractly; but of a practical and business turn of mind. His dress is plain and neat, correctly representing him as a well-to-do farmer. He is easily approached, very lively in conversation, and hospitable to a fault. For many years his house has been the preacher's house; and every good and great enterprise finds in him a cheerful giver.[1]

The grave of Benjamine F. Reeve is in the Little Flat Rock Cemetery just to the left of the drive, about half way back. The stone at his grave is the tallest in the cemetery if not the largest and shows no weather wear whatsoever. Engraved on the stone are these words, Benjamine F. Reeve, born Oct. 28, 1793, died July 19, 1877."

Brother R. S. Frazee did not mention a few things in regard to "Uncle Benny" that ought to be mentioned here. His ability as a teacher must not be overlooked. During the fifteen years that he taught it is said that he turned out more of his scholars as teachers for the time engaged in teaching than any person who ever taught in Rush County. He began teaching in the fall of 1833 in the old Baptist church on the land of Conrad Sailors. 1834-5 he taught in the Cregg school house, which was on the land of Judge Cregg, not far from Fayetteville. An interesting incident is recorded in the History of Rush County 1888 regarding one Christmas when he was teaching.

The boys decided (as was the custom) to "lock the teacher out" on Christmas, and compel a treat -- gen-

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[1]Evans, Pioneer Preachers, pp. 374-85.

orally apples. So the boys concluded to occupy the house about daylight, and, on the schoolmaster's approach, to demand a surrender to their terms. Alfred Thompson, afterward well known in the township, was the first boy to wend his way to the school house just at the "peep o' day." He went whistling along full of the joyousness of a Christmas morn. He went into the school house, and who should he see sitting there intently at work with paper and pen but the teacher, "Uncle Jenny" as he was familiarly known. The teacher who had suspected this, looked up as Alfred entered, and spoke about as follows: "Well Alfred, a little late this morning! You must get up a little earlier if you hope to do any good at school!! Come now, get your book and settle down to business! Other boys dropped in and were immediately put to work, so that by the time it was light enough to see well, the big boys were nearly all in the school and hard at their lessons, the most chagrined set of boys ever collected in one room in Noble Township.[1]

Mr. Reeve taught in what was known as the Aunt Nancy Lewis house, on the bank of Little Flat Rock. The Reeve school house was built almost expressley for Elder Reeve. This house was a frame and stood close to the road, just a few rods south of the old brick building at Little Flat Rock. This was something of a high school in its day and he taught here several years. 1836-9 he taught at a night grammar school with eminent success. He also taught a night grammar school at Gen. A. C. Robinson's mill, in 1837-8. Two teachers of significance taught at this school, John P. Wallace who taught at Bethany about 1853-4, and Jeremy Anderson who later endowed a professorship in Butler University. Elijah Mackleman, one of B. F. Reeve's pupils, was a most excellent teacher in Noble Town-

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[1] History of Rush County 1893, p. 619.

ship and was a leader in education in Rushville. It is said that Conrad Sailors gave "Uncle Benny" his first license to teach.

Another distinguished pioneer was John O'Kane who was born in Culpepper County, Virginia in 1802. His parents sent him for a short time to an academy where he received a tolerable education in English. Later upon his own efforts he acquired a respectable knowledge of the Greek language. He was not remarkable on account of what he knew, but what he was and did.

He embraced Christianity at an early age, becoming a member of the Newlight group in Virginia. He began preaching when quite young and sometime between 1825-26 he moved to Lebanon, Warren County, Ohio, where he preached and in 1830 he married Miss Martha Verbryke. The following interesting note regarding his conversion is worthy of our attention.

> It appears that His conversion to the ancient gospel was effected in the following manner: when zealously opposing what he supposed to be heresy he saw in the "Christian Messenger," some articles on "The Plan of Salvation," written by Elder James E. Mathes of Alabama, and ably advocated the claims of the Reformation. There being no opposition to these articles from any other quarter, he determined to reply to them himself. Accordingly he wrote his "No. 1," which was published in the Messenger, accompanied by some editorial remarks, in which he found, to his surprise, that Elder Stone had taken sides against him, and in defense of the views of Elder Mathes. These editorial comments on his "No. 1" were so pointed and convincing that his "No. 2" though written, was never published; and in a short time both he and Elder Stone were preaching

the faith which both had once sought to destroy.[1]

In the spring of 1832 he came to Milton, Indiana and later in the year he crossed over into Rush county, where he was employed for one year to co-operate with Elder John P. Thompson in doing the work of an evangelist.

In the fall of 1832 John O'Kane first visited Rush county, where he and Elder Thompson travelled together over the counties of Rush, Fayette, and Decatur, being the first at almost every point to publish the doctrine of the Restoration. Evans tells us of some interesting incidents:

> When they arrived at Greensburg, O'Kane rang the court-house bell; a small audience collected; Thompson preached; and one came forward to confess the Lord. This was the first evangelistic sermon and the first disciple at that place, which is now the center of a powerful influence in favor of primitive Christianity. O'Kane followed, and three others made the good confession.
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> At night they preached at a point four miles northwest of Greensburg; and two were added to the saved -- one of them a daughter of a brother of North Parker, who is believed to have been the first person that embraced the ancient gospel in Eastern Indiana.
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> From that point they continued their journey, the people everywhere gladly receiving the word. Though sectarian opposition was very strong; and though there was much ill-feeling toward O'Kane, growing out of his active participation in the Presidential campaign; still the disciples were multiplied, new churches were established, prejudices were eradicated, and Bible principles inculcated. Thus the work was carried forward for several years, Elder Thompson being always in the van.[2]

O'Kane's name is identified with many churches

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[1] Evans, Pioneer Preachers, pp. 331-39.
[2] Evans, Pioneer Preachers, pp. 126-38.

and reformatory movements which originated at that time in this portion of the State. While in the evangelistic work he went to Indianapolis and preached in an old log house on Market Street but it would not hold the crowds. So on Saturday evening and Sunday the court house was turned over to him and here judges, and legislators listened to him as well as the common people. The preaching, says one who heard it, "was so different from any that had ever been heard in Indianapolis before -- so bold, so pointed, so convincing, so strongly enforced by the commanding voice, expressive eye, and fine oratory of Brother O'Kane -- that it seemed to carry everything before it. All seemed spellbound, and many were seen to tremble under his mighty appeals." Elder O'Kane made two or three other visits to the capitol prior to the following June (1833 at which time the Church of Christ at that place was organized with some twenty members.)

An address given by Dr. Ryland T. Brown gives us some interesting information:

> In the spring of 1832 a call was made by the Little Flat Rock Church in co-operation with the churches of Fayetteville, Connersville, Columbia, and Clarksburg, to take steps to send our and sustain an evangelist to devote his whole time to the ministry of the word. John O'Kane was chosen for the job. Thus Elder John T. Thompson individually and the Little Flat Rock Church collectively have the credit of organizing the first missionary co-operation of Christian Churches in Indiana. The enterprise proved a success and during that year, churches at Ben Davis Creek, Rushville, Milroy, Milford, and Indianapolis were organized chiefly

as a result of our first evangelist.[1]

Brother O'Kane became a member of the Church of Christ on Little Flat Rock in June 1833 at the same time Elder Benjamin F. Reeve joined. However he was only a member a short time for after helping Dr. N. T. Brown organize the church in Connersville in January 1833, he moved to Connersville and there published a religious paper called "The Christian Casket." While engaged in this enterprise he continued to preach the gospel in Central and Eastern Indiana and occasionally made visits to Ohio and Kentucky.

In 1849 he moved to Indianapolis and engaged in the book and stationery business. Everywhere his labors were attended with the most encouraging results, and to all the disciples of Indiana his name was as familiar as household words. In 1859 he moved to Independence, Missouri, and there he remained steadfast, immovable, in the work of the Lord.

He was noted for his wit and his principle influence was exerted in the pulpit, as was noted in his speaking at Indianapolis. He was well versed in the Scriptures, and familiar with all the dogmas incorporated into the several creeds, upon which instruments he laid a heavy hand. Next after his achievements as a public speaker he was accomplished most as a solicitor of funds for benevolent purposes for which his pleasing addresses and lovely character so well

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[1] Address at the Semi-Centennial Celebration of the Little Flat Rock Church, May 15, 1880.

fit him. He died in 1831.

A statement taken from "The Life of Benjamin Franklin" shows the importance of John O'Kane and Rush County in the Restoration Movement in Eastern Indiana and the place of Little Flat Rock.

> Some statements from Dr. Brown's own pen, kindly furnished us for use in this work, will confirm what has been advanced and afford considerable additional information. He says, "There were four radiation points for the current reformation in Indiana, viz: Little Flat Rock Church in Rush County, Liberty Church in Jefferson County, Silver Creek Church in Clark County, and New Hope Church in Columbus, Bartholomew County. These were independent of each other at first -- indeed, did not know each other's existence. The Rush County center, however, was the most prominent, and ultimately absorbed the others, chiefly through the itinerancy of John O'Kane. A number of churches of the Old Elder Connection existed in Eastern and Southern Indiana as early as 1825, and several Separate, or Freewill Baptist Churches, without any human creed, were formed about this date. John M. Thompson began the work in Rush, in December 1828 and was early joined by William McMahon, both Baptists. A Baptist church was organized, with no creed other than the Scriptures, at Fayetteville, in the spring of 1829, and offered itself for membership in the Whitewater Association. Its case was referred to a committee which reported unfavorably, at the next meeting, 1830. Thomas Jameson (father of L. H. Jameson), of the Christian Connection, began moving towards us as early as 1827 and by 1831 was in full accord. New Hope Church was excluded from the Flatrock Baptist Association in October 1829, for having dispensed with the articles of faith. On the second Lord's day in May, 1830, 'The Ch. of X. in Little Flatrock,' was organized with 33 members most of them, like myself, excluded from the Baptist church on the general charge of 'Campbellism.' Several other churches of this model were organized in the eastern part of the state in 1830. In 1833 the churches of Christ in Eastern Indiana, then numbering 15, employed John O'Kane to travel, preach and organize the churches, fixing his salary at $300.00 payable chiefly in produce.[1]

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[1]Franklin and Headington, Life of Elder Benjamin Franklin, p. 143.

Another character who was predominant in Eastern Indiana was Jacob Lautenspeck who located in the Ben Davis area of Rush County and worked ardently in that locality. He was almost contemporary with Brother Thompson. They came from different Baptist lines and did not meet until they came to Rush County. Brother Lautenspeck moved to Rush County in 1827 and at a meeting at the Ben Davis Creek Church he became a Baptist. Later he began to read the New Testament and literature of the Church of Christ and sometime in 1830 or 1831 he brought the whole church over to the restoration movement. He was always ready to attend protracted meetings and to join in co-operative efforts for the spread of the Gospel. On account of his tremendous physical energy and endurance he was generally called on to do the baptising at most of the meetings which he attended whether he preached or not. He made an occasional tour further away, but his principle labors were in Rush and Fayette counties. He farmed, traded and preached throughout his whole life.

Let us now turn our thoughts to one of the finest educated men that had a dominant influence in Eastern Indiana. George Campbell was born in Maine February 8, 1807. He attended Foxcroft Academy and Wesleyan Seminary in Maine becoming a Congregational minister. While visiting an uncle in Fayette County he attended the Connersville Church of Christ and by the aid of R. T. Brown in 1835

he became a member of that church. He went to Harrison, Ohio, in August 1836 and in three years more than four hundred converts were added to the church.

In 1841, he married Miss Sarah Ann Pile and to them were born six boys and one girl. In 1842 he became the pastor of the church at Oxford, Ohio, where he remained for three years with great success. In the Spring of 1845 the Rush County Evangelization Association, in Indiana, of which the Honorable J. Helm was then President, and Honorable John L. Robinson, secretary, called him to the work of an evangelist in that county, and so he moved to Fairview in March 1845. He entered the great battle between orthodoxy and that which they called heresy with all boldness and in interest of the truth. But in the fall of 1845 he resigned and took charge of the Farmington academy, which maintained a good reputation during his administration. It was subsequently transferred to Fairview, and at the State convention held at Greensburg, in 1847 he offered the resolution which results in the establishment of North Western Christian University. He was greatly interested in this college and was one of its wisest advisors. He served a number of years as State evangelist and is credited with organizing the church at Oxford. His influence was felt all over the state. During the Civil War, he preached in Rush County and later moved to Eureka, Illinois, where he died in 1872.

John Longley was one of the older preachers in the county. He was born in 1752 and preached his first sermon in 1805. He was a Baptist until he met Barton W. Stone who "set him right." In 1826 he moved to Cincinnati and preached for the Church of Christ there. In 1830 he moved to Rush County. There being few churches in w ich he could preach he went where he was acceptable and also from house to house in the county. He travelled on foot or horse-back moving from place to place preaching the unsearchable riches of the gospel everywhere in the county. He tried to operate a store in the county in order to help keep his family but he failed in business. In 1834 his wife died and he moved to Delaware County, built up a large and influential church there and among his co-laborers were Benjamine and Daniel Franklin. From 1840-44 he was the pastor of the Noblesville Church. In 1844 he became minister of the Lafayette Church and remained there until he died.

The names of two other men should be mentioned here because of their importance as lay preachers in Fayette and Rush Counties. Ephriam S. Frazee and Elias Stone, both elders at the Fayetteville Church, who worked along with the above men. Stone was the most predominant figure in the Fayetteville Church when it was first organized and E. S. Frazee carried on afterwards and preached at Fayetteville for forty-four years.

All of these men have been mentioned because of their influence in the restoration movement in Rush County, which was a radiating point in Eastern Indiana, and from all material read, in regard to the work of the county, the radiating point there was Little Flat Rock. John F. Thompson, E. F. Reeve, John O'Kane and R. T. Brown had definite connections with Little Flat Rock. All of these men except R. T. Brown were members of this church and even Brother Brown is referred to by some writers as having entered this church. Jacob Daubenspeck, John Longley and George Campbell were not members of the Little Flat Rock Church but they worked with this church even though they were located in different parts of the county. Also in the "Life of Benjamin Franklin" it states on page 148 that "The Little Flat Rock Church was one of the four radiating points in the state and that it was the most prominent of the four."

Let us see what is found further in the "Life of Benjamin Franklin" about this church.

> Eastern Indiana became a center from which the light of the reformation and restoration radiated. Many of the preachers of this section have been among the foremost of those who have been recognized as leading spirits in the exciting history of the last thirty years. The preachers mentioned are as follows: Jerry Smith and it is said of him. "In 1824 as a Baptist preacher from Wayne County he took a trip through the southern states and subscribed for the Christian Baptist. This, so far as is known, was the first introduction of the light of the Reformation in Eastern Indiana. His travels extended from Wayne County as far southward as Harrison, Ohio." John F. Thompson, Elder E. F. Reeve, Jacob Daubenspeck, John O'Kane, Dr. R. T. Brown.[1]

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[1]Franklin and Headington, Life of Benjamin Franklin, p. 129.

The former chapter was devoted more especially to the introduction of the Reformation into Eastern Indiana and the leading men who participated in the work. This region has been repeatedly alluded to as a center from which the light of the Reformation and Restoration radiated. That it may be so regarded is evident from the history already given, and what immediately follows will further illustrate that point. The work of Samuel Rogers, who planted the church on Deer Creek -- the church which became the mother of Benjamin, Daniel, and David Franklin and John I. Rogers; the work of Carry Smith, in Wayne County and southward; and the labors of John M. Thompson, B. F. Reeve, R. T. Brown, and Jacob Daubenspeck in Rush and Fayette counties, are now before the reader. We has seen the Franklins, and especially Benjamin, pushing out into every direction, baptising hundreds of people and planting churches in their course. We has seen Smith, Thompson, Reeve, Brown, and Daubenspeck, occasionally extending their labors southward and westward. We has seen John O'Kane pushing westward and restoring the ancient Gospel and order of worship in Indianapolis, Crawfordsville, Lafayette, and many intervening points, and finally carrying his lamp, full of oil, trimmed and burning, into Missouri. If it were necessary to emphasize upon this point we could refer the reader to the biographical sketch of George Campbell. We shall see, hereafter, that operations at this center had much to do with some of those public enterprises among the Disciples, which, when called in question, gave rise to much discussion, and engendered a great deal of bad feeling. But in the present chapter we shall adhere less strictly to the plan heretofore pursued, and introduce persons and incidents miscellaneously, only limiting ourselves to those more or less directly connected with our main theme -- the life and labors of Benjamin Franklin.[1]

The church enrollment in 1832 was eighty-two, this being an increase in two years of two and one-half times. In 1834 the church was still growing and the records show that there were one-hundred and six members. This membership increased until in 1847 there were one-hundred and

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[1] The Life of Benjamin Franklin, p. 151.

seventy-seven faithful members. A note from the Millennial Harbinger states:

> Little Flat Rock, Rush County. Here the victory is gained on the side of the Reformation. The old regulars are on the decline; yet their opposition to the truth is very bitter. But the congregation of disciples has increased largely notwithstanding; and there is at this time a swelling prospect of success to the ancient gospel. A large number have been immersed during the past year, in the bounds of this congregation and a much larger number added to the church. The brethren meet every Lord's Day to commemorate the dying love of our glorious Redeemer.[1]

Evans in Pioneer Preachers states in speaking of R. T. Brown and the Little Flat Rock Church, "It continues to this day one of the largest and most influential churches in the State."

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[1]A. Campbell, The Millennial Harbinger, Vol. IV, 1833, p. 617.

CHAPTER VIII

THE CHURCH OF CHRIST ON LITTLE FLAT ROCK

1847-1863

Very few local records were kept from 1847-67 but in looking through several of the religious periodicals some information was gathered.

From the Christian Record come these words:

> James M. Mathes preached at Little Flat Rock to a very large audience. Here is a good congregation numbering, I think, some three hundred members. (This is not true for there were only 177 members in 1847.) He mentions John F. Thompson, B. Y. Reeve, and Jacob Mautenspack as outstanding preachers. This congregation in consequence of her wealth, numbers, and talents, has it in her power to do much for the great King -- more than she has ever attempted.[1]

At this time an Individual Voluntary Co-operation Association was formed in Rush County and at their first meeting they raised the money to support one evangelist, Brother O. Campbell.

The following news note from George Campbell appeared in the Christian Record.

> We have had fifty addictions on my ground. Smith and Mobuffie have besides those baptized a goodly number in the county. At our last quarterly meeting we had nearly $600.00 subscribed for next year. This will be made good; so that we will employ at least two evangelists to ride this coming year.[2]

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[1] Christian Record, Sunday, March 30, 1845.
[2] Christian Record, November 18, 1845.

This is born out by a news note from J. B. News when he stated that he had been engaged for one-half of his time to the Rush County Co-operation in 1846.

In order to give an idea of the trouble which arose in the Baptist Churches of Rush County, Benjamin Franklin wrote to the Western Reformer after he had visited Rush County in the following manner:

> We were informed that several law suits are pending among them, respecting the right of meeting houses, the breaking of locks, disturbing worship and etc. and that several concellors are employed and some fifty witnesses summoned. All manner of hard speeches that could be mentioned are continually on their lips, both preachers and people, in the pulpit and out of it. Men who sat together a short time since at the Lord's table, and looked upon each other as God's elect are now engaged in railing, backbiting, slander and detraction -- even trying to criminate each other for false swearing.[1]

He goes on and talks about the Baptists in general and he mentions at the first of the article that several sketches of the Baptist in Rush County had been written in other issues. Also in the same article he states that it is no pleasure to speak of the noted imperfections of this contentious people. In the same year page 139 it mentions that "Bro. John O'Kane, L. H. Jameson and M. B. Hopkins will hold a protracted meeting at Little Flat Rock on Friday before the fourth Lords Day in September." In the same year page 102 "Our hearing and meetings have been fine here of late twenty two at the Fairview meeting, two

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[1] The Western Reformer, 1846-7, p. 364.

at Ben Davis Creek, and about eleven lately at Little Flat Rock." These references definitely state that the work was going well at Little Flat Rock and that the word was being preached and souls were being gathered in.

About this time, many in the community remember that their parents spoke of how Benjamin Franklin Morris, my great grandfather, used to bring a jug of water each Lord's Day through the summer and water the tree that now stands just southeast of the church.

At the State Meeting of the Brotherhood in Indiana held at Greensburg, in 1847, Brother George Campbell introduced a resolution in favor of building up in the State an institution of learning of the highest grade. This was one of the first movements toward the founding of Northwestern Christian University. A University Committee was appointed consisting of James M. Mathes, Elijah Goodwin, Love H. Jameson, Ovid Butler and John O'Kane. At the next annual meeting which was held at Little Flat Rock these men decided in favor of establishing the university, which was subsequently located at Indianapolis, according to the vote of the churches throughout the state. The following year the state meeting appointed John O'Kane as their agent who obtained the subscription requisite for the organization of the institution. Elder Campbell was one of the original commissioners appointed by the Legislature and at the organization he was chosen one of the members of the Board

of Directors. Thus two Rush County men were used in the establishment of a university.

The Reformer gives a report of the State Meeting held at Little Flat Rock beginning September 29, 1848.

Sept. 30, 1848, 8 o'clock A.M.

The meeting was organized for business by appointing Brother Benjamin F. Reeve President; and Benjamin Irwin Vice President; and Brother E. Goodwin, Secretary; and T. J. Mellish, Assistant Secretary; and after prayer by brother J. E. New, proceeded to business.

On a motion by Brother T. J. Edmundson, Brother John O'Kane made a general statement of the design of the meeting.

On a motion of Brother George Campbell, it was agreed that the Chair appoint a committee of five to prepare and arrange items of business for the meeting; whereupon Brethern L. L. Jameson, John O'Kane, George Campbell, T. J. Edmundson, and H. St. John Vanlake were appointed said committee.

On motion of L. L. Jameson, it was unanimously agreed, that in the proceedings of this meeting, we will conform to the forms and rules of order which usually govern deliberate assemblies.

On motion of E. Goodwin, adjourned to two o'clock P. M.

2 o'clock P.M.

Met pursuant to adjournment. Prayer by T. J. Edmundson.

The business committee presented the following report:

1. We recommend, that in our deliberations, no one shall consume more than fifteen minutes in one speech.

2. That we call on Brother Vanlake, our Evangelist for Fort Wayne the last year, to report his labors for the year.

3. That we hear the report of the committee appointed at the last State Meeting to locate a college.

4. That the names and residence of all the preaching brethren present be recorded.

5. That we enquire: Is it expedient for the Christian brethren of Indiana, to proceed, at this time to found a College, or Literary Institution in this State?

6. If so, where shall it be located and what method shall we adopt for raising the requisite funds?

7. What method shall we adopt to combine and concentrate the Christian enterprise of the brotherhood in Indiana?

8. Shall we appoint a brother to deliver an introductory discourse at our next annual meeting?

9. Shall this meeting raise funds for evangelizing in destitute parts of the state?

This report was received and adopted by consent, as containing the order by which the meeting would be governed.

1. The first item recommended was adopted.

2. According to the second item, Brother Vantake made a very clear, full, and satisfactory report of his year's labors; from which no doubt was left, but that much good had been accomplished by his efforts.

3. On the third item, on motion of Brother T. J. Edmondson, the College Committee was called on to report; whereupon Brother Jameson read to the meeting the reports published in the Christian Record, Vol. 5, Nos. 6 and 12, pp. 187 and 376, and made explanatory remarks.

Brother O'Kane then offered the following resolution:

Resolved, That the report be received and the committee honorably discharged.

As an objection to the passage of this resolution, Brother S. Younger, of the church at Leatherwood, Lawrence County, Indiana, presented a letter from the annual meeting of the Southern District, which was read by the Secretary, and which contained the following preamble and resolution:

"Whereas, the State annual meeting appointed a committee to locate a college, with instructions when and how to be governed in their location; and whereas, said committee after undertaking their duties, first showed a sectional disposition, and finally referred the whole matter to the State Meeting, thus defeating the object for which they were appointed, and in the opinion of this meeting acted in bad faith, therefore,

"Resolved, That it is the opinion of this meeting, that the committee should be severely censured for refusing to locate after undertaking to do so; and we do, hereby, before God, and the world, wash our hands from all participation in, or approbation of their acts."

The justness of this resolution and preamble was argued at some length in the letter and the cause which gave rise to it fully explained to the meeting by Brother Younger.

Brothers George Campbell and J. B. New, who were at the last State Meeting, and others who were not, contended that the committee had not acted in bad faith; that they had a right to pursue that course which they thought best calculated to advance the interests of the

Institution; and that this was expressed, or clearly implied in the phrase "other things being equal, such as health etc.," which formed a part of the resolution on or which the committee acted, (see Ch. Record, 74, No. 5, p. 154).

The members of the committee present, disavowed all sectional feeling on the subject, and declared that they had pursued the course they did for the sake of securing a location which would meet the approbation and cooperation of the whole brotherhood throughout the entire state.

The question being called, the vote was taken, and the resolution passed unanimously.

4. Upon the fourth item, the names of the following preaching brethren were recorded:

John O'Kane of Crawfordsville, Indiana; L. H. Jameson, Indianapolis; John Beggs, Mount Healthy, Ohio; C. Campbell, Fulton, Ohio; T. J. Mellish, Cincinnati, Ohio; John H. New, Indianapolis, Indiana; H. St. John Vanbake, Fort Wayne; T. M. Miles, Fayette County; Daniel Franklin, Middletown, Henry County; T. J. Edmundson, Columbus; Benjamin Franklin, Milton; M. L. Hopkins, Frankfort; A. L. Monsck, Shelby County; J. F. Thompson, Rush County; B. F. Reeve, Rush County; S. M. Smith, Marion County; H. M. Pritchard, Fairview Fayette County; Elijah Goodwin, Bloomington; Jacob Beutenspeck, Farmington; A. F. Denton, Fairview.

Adjourned to 8 o'clock A. M., next Monday.

October 2, 1843

Met pursuant to adjournment. Prayer by Brother L. H. Jameson.

5. On the fifth item in the report of the business committee, Brother C. Campbell offered the following resolution:

Resolved, That it is the duty of the Christian brotherhood in Indiana, to proceed to found and endow a college in this State; which was unanimously adopted.

Brother O'Kane then offered the following resolutions:

1. Resolved, That this meeting address a short circular to al the churches throughout the state, in order to elicit from them their views touching the propriety of erecting, in this State, a College, or Literary institution, and if so the place of its location. Adopted by consent.

2. Resolved, That this meeting select and appoint some competent and efficient brother, or brethren, to visit, in person, every Christian congregation in the state, not embraced in voluntary agencies, to lay before the brethren the aforesaid circular, and press, with becoming earnestness, the consideration of its contents.

Adopted by consent, after much argument.

3. Resolved, That this meeting raise, by contribution or subscription, a sufficient amount of funds to compensate the said agent or agents for the time and labor employed in this business. Adopted by consent.

A call was then made for subscriptions and contributions which resulted in the following subscription and collection:

B. Irwin agreed to give	$10.00
Little Flat Rock Church	25.00
J. B. New	10.00
T. J. Mellish, 3 cop. Prot.Un.say	7.50
John O'Kane	15.00
P. H. Wiles	5.00
M. B. Hopkins	10.00
George Campbell	5.00
H. H. Pritchard	5.00
J. P. Thompson	5.00
Collection*	*3.00
Total Amount	$120.50

Adjourned to 2 o'clock P.M.

2 o'clock, P. M.

Met pursuant to adjournment. Prayer by Brother Campbell.

A call was now made for voluntary agents, whereupon the following brethren agreed to visit the churches in the counties following their names without charge.

Brother John Sopps, Jackson and Washington.
Brother Campbell, Franklin and Union.
Brother B. F. Reeve, Rush.
Brother J. B. New, Shelby and Johnson.
Brother T. J. Edmundson, Bartholomew, Brown and Morgan.
Brother R. Franklin, Fayette, Randolph, Henry and Wayne.
Brother M. B. Hopkins, Boone and Clinton.
Brother B. K. Smith, Marion and Hamilton.
Brother Elijah Goodwin, Monroe.

Brother McCoy agreed to have the churches in Decatur visited by Brother Lucas.

*The collection was made on Monday when the congregation was comparatively small.

On motion of Brother O'Kane, Brother VanLake was unanimously chosen general agent, to visit all the churches not embraced in the above voluntary agencies.

On motion of Brother J. B. New, it was unanimously agreed that Brother M. St. John VanLake be allowed $300 for his year's service in this business.

On motion of Brother VanLake, it was unanimously agreed that this meeting address a letter to the church on Hannah's Creek, with which he had a preaching engagement, requesting them to release him from that engagement, which letter was written and sent.

The subject of the circular being brought forward, brother D. Franklin presented a manuscript copy, to the

meeting, whereupon Brother C. Campbell motioned that the chair appoint a committee of three to whom, this letter should be referred. Carried by consent. Brethren C. Campbell, T. J. Edmundson, and L. H. Jameson were appointed said committee.

6. On motion of Brother T. J. Edmundson, the sixth item in the report of the business committee was indefinitely postponed, as the subject of locating a college has now been referred to the brethren.

7. On the seventh item, Brother Vanlake presented a very lengthy system of cooperation. On motion of Brother E. Goodwin it was agreed that the chair appoint a committee of three to whom this system shall be referred and who shall report on the same tomorrow; whereupon Brethren Vanlake, Goodwin, and Row were appointed said committee.

Adjourned to 8 o'clock tomorrow.

Oct. 3, 8 o'clock A. M.

Met pursuant to adjournment. Prayer by Brother John O'Kane.

The committee to whom the circular was referred, returned it, with some slight additions, and it was adopted, with a request that the editors of the Christian Record and Western Reformer publish it in their periodicals, and that one ream of extra copies be published in letter form for general distribution.

Brother E. Goodwin offered to print these extras without charge if the brethren would furnish means to buy the paper; whereupon $8.20 was immediately laid on the table for that purpose.

The committee to whom Brother Vanlake's system of cooperation was referred, reported that it was inexpedient to go into the investigation of that subject now, for want of time.

On motion of Brother O'Kane the order of the meeting was suspended, to give him the opportunity to introduce some important inquiries, for the consideration of the brethren; whereupon he introduced the following questions:

1. Does the New Testament require the Eldership of a plurality of churches to ordain and set forward an Evangelist?

2. Does the scripture teach that in all cases where Elders are chosen, it is the duty of an Evangelist to judge of their qualifications and to ordain them?

After a few remarks on both sides of these questions, Brother O'Kane moved that they to inserted in the minutes of this meeting, with a request for the brethren to come to the next State meeting prepared to give them a thorough investigation. Carried by consent.

3. On the eighth item it was unanimously agreed that the chair appoint some brother to preach an introductory

discourse at the opening of the next annual State meeting, whereupon Brother Elijah Goodwin was chosen to deliver said discourse.

9. Brother E. Goodwin offered the following preamble and resolution: Whereas the subject of evangelizing has been postponed by other business until it is too late to do anything on the subject at this meeting, and whereas the church at Fort Wayne still needs assistance, therefore,

Resolved, That we advise the brethren in Fort Wayne to cooperate with churches in that vicinity in sustaining an Evangelist to labor among them the ensuing year.

Adjourned to 2½ o'clock, P.M.

2½ o'clock P.M.

Met pursuant to adjournment. Prayer by Brother G. Campbell.

On motion of Brother Jameson, it was unanimously agreed to appoint said contingent agent.

On motion of Brother Vanlake, unanimously agreed that the Editors of the Western Reformer and Christian Record be requested to publish the minutes of this meeting in said periodicals.

On motion of Brother Vanlake,

Resolved, That the thanks of this meeting be tendered to the presiding officers, for the efficient, able, and parliamentary manner in which they have conducted the deliberations of the meeting.

Brother E. Goodwin moved that the next State meeting be held in Bloomington, Indiana, commencing on Friday before the last Sunday in October 1849.

Brother Jameson moved to amend by striking out Bloomington and inserting Indianapolis. The question being on the amendment, the vote was taken, which resulted in a large majority in its favor.

The motion was then amended so as to make the meeting commence at 10 o'clock on Wednesday before the first Lord's Day in October, 1849, and carried by consent.

Brother T. J. Edmundson moved that the meeting now adjourn. Carried by consent.

Brother J. P. Now being called on by the chair, addressed the throne of mercy in thanksgiving and prayer, and the meeting was adjourned.

E. P. EWING, President
E. IRWIN, Vice President
ELIJAH GOODWIN, Secretary
T. J. WELLICH, Assistant Secretary

Circular. To the congregations of God throughout the state of Indiana.

Beloved Brethren:

It is known to you that the erection of a State College,

to belong to and be under the care of the Brotherhood in this State, to which we may confidentially send our Sons to obtain a liberal education, has been in contemplation among our principal brethren for several years. The subject was brought before the State Meeting one year ago, and investigated at some length. At that meeting the brethren were unanimously agreed that we ought to have such an institution. When that Committee met, the difficulties attending the work assigned it were such that the brethren composing that Committee were not willing to take the responsibility of locating the institution without a more general expression of the views of the brethren throughout the State. It therefore, judiciously, referred the matter back to the State Meeting. The State Meeting being now assembled, considered the representation of the wishes of the brethren too limited to decide so important a question. We therefore respectfully address you this circular, wishing you to take the subject into careful consideration, and decide whether you are in favor of a College or not, and if you are in favor of one, where you are in favor of locating it.

Now, brethren, as we wish to take no important step on this great subject without your consent, we hope you will not delay in coming to a decision on the following questions:

1. Shall we build a college?
2. Where shall we build it?

Sometime in the course of the year you will be visited by our beloved brother M. St. John Vanlake, or other agent who will lay the subject before you more fully, and to whom you can make known your wishes.

We also desire that each church report to him the name, location, number, and officers of your congregation; and that you contribute something to sustain him in this enterprise. We also desire that every church in the State represent herself by letter and delegate at the next State Meeting, to be held in Indianapolis, commencing at 10 o'clock, A. M., on Wednesday before the first Lord's Day in October 1849.

Done by order of the State Meeting held at Little Flat Rock, in Rush County, Indiana, October 3rd, 1848.[1]

At the State Convention in 1849 starting Wednesday, October 3, Benjamin F. Reeve was President, Ovid Butler was Vice President, J. M. Brassell was Secretary, and Elijah Goodain, Assistant Secretary. A letter from George Campbell

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[1] The Reformer, in the year 1847, p. 741.

dated February 2, 1850 tells about a meeting held at Fayetteville by John O'Kane and William S. Patterson which revived that church. "We are laying out to do something pretty in these counties (Fayette and Rush) this year, in the Missionary and Bible cause."[1] In a letter dated August 16, 1851, and signed by Corbly Martin a tour of the churches in Indiana is mentioned to obtain donation for a meeting house at South Bend and Little Flat Rock is on the list as giving $4.78. In a letter headed Milroy, Indiana, June 4, 1851, and signed by B. B. Roberts, meetings are told of at Fayetteville -- 16 immersed, Columbia -- 1 immersed, Andersonville -- 11 immersed, and Ben Davis Creek -- 5 immersed. Benjamin Franklin, Daniel Franklin, and John Rogers paid visits to Rush County in 1851. John Rogers is the only one listed as speaking at Little Flat Rock according to a letter from George Campbell dated November 13, 1851.

In the Life of Benjamin Franklin an interesting meeting is referred to.

> The second annual meeting of the sixth Indiana District, held in Little Flat Rock, Rush County, in August 1852 "heartily approved" of a "plan to establish a Book Concern in the city of Cincinnati, to aid in the endowment fund of Bethany College, and for other purposes. The plan was to start with $40,000 in shares of $100.00 each. The net profits were to be divided as follows: one-fourth to Bethany College, one-fourth to the Missionary and Bible societies and one-half added to capitol stock. The plan was approved by the State Meeting in Indianapolis, October 6 and by the "Anniversary Meeting" in Cincinnati, later in the same month; except that the Cincinnati meeting

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[1] The Christian Record, 1849.

changed the manner of dividing the net profits. The effort to carry the plan into execution resulted in a loss of several thousand dollars to the parties who took stock. Attention then turned again to the Publication Society, which was so arranged as to involve but little risk of financial loss. The Christian Age and Sunday-School Journal were purchased by the society and controlled by it for about two years. The periodicals were then turned over to individual management, and the society, during the remainder of its existence, published no periodical literature, and was only a small book store.[1]

In 1853 the Christian Record gives an account of an Annual Sixth District Meeting of the Churches of Christ held at Franklin August 31 and September 1 and 2 in 1853 on pages 115-17. B. F. Reeve was president and several things were acted upon.

1. Resolved that district co-operations and county co-operations can both be sustained without injury to either.
2. Brother B. F. Reeve gave a speech at the beginning of the meeting.
3. District Missionary Board gave report. S. K. Hoshour had been employed to visit Harrerstown once a month for eight months at $3.50 per month.
4. Resolved that every church should exert itself to faithfully labor to sustain good Sunday Schools. Evangelists were to help in this regard as much as possible.
5. Encourage young men to preach.
6. Preachers and brothers labor to bring about a better state of family culture.
7. James A. Austin appointed to collect funds from churches for missionary purposes in the district.
8. Discourage use of ascholic beverages.
9. Little Flat Rock gave $20.00 toward district work.[2]

An account of the Proceedings of the Rush County Co-operation gives us some information as to their work.

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[1] Franklin and Headington, Life of Benjamin Franklin, p. 243.

[2] Christian Record, 1853, pp. 115-17.

At a meeting of the Delegates from the Christian Churches in Rush County Indiana held at Little Flat Rock October 1, 1853 the meeting was organized by appointing Elder B. F. Reeve to preside. J. M. Frame, secretary and brother Miller, assistant secretary.

1. Delegates were enrolled on motion.

2. On motion William B. Flinn, E. J. Alston and D. M. Benton appointed to prepare business.

3. Br. Simpson gave report of money contributed by each church for the evangelizing of the county. Little Flat Rock $338.35, Center $ 6.75, Burlington $116.50, Little Blue River $80.00, Milroy $127.50, Plum Creek $104.50, Fairview $106.50, Rushville $75.00, Andersonville $66.75, Mud Creek $150.90; Total $1,322.95.

4. Whole amount to be spent during coming year beginning January 1, 1854, to employ preachers to preach the word to both saint and sinner within the limits of Rush County and adjacent churches who may co-operate, wherever the best results may be obtained.

5. William Lockridge, M. Miller and George Thomas appointed to act in conjunction with the county evangelist to decide where the evangelist should preach.

6. County Evangelist to spend whole time in the good work, when not speaking to perform pastoral labor in the County Churches.

7. The three men elected to employ evangelist to the amount subscribed for the work. Br. Thompson elected to supply vacancy in board.

8. Moved to pay C. Martin for his labor in the County.

9. Committee was authorized to pay evangelist any sum between $200.00 and $300.00.

10. W. B. Flinn appointed treasurer of Co-operation to receive and disburse all funds on order of executive board.

11. Next meeting to be held at Rushville the first Saturday in October 1854 at 10:00 A.M.

12. H. M. Pritchard, J. M. Frame, and Corbly Martin appointed to represent The Co-operation at the State Meeting.

13. Churches be advised to sustain this Co-operation as a permanent organism.

14. Each Church to collect quarterly one-fourth of amount subscribed and forward it to the treasurer of the Co-operation.

15. Executive committee instructed to employ four evangelists.[1]

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[1] The Christian Record, 1853, pp. 143-6.

A letter from Brother B. F. Reeves to the Christians tells of a great evangelistic meeting in September 1853.

> On last Friday evening Brothers T. J. Murdock and Jacob Vale began a meeting at Little Flat Rock, Rush County, Indiana, and closed last evening. They were assisted part time by Brother J. R. Frame of Rushville. Results of the meeting were glorious thirty nine were buried with Christ in baptism. These persons were all young, nearly of the same age, and of the very flower of our community. The meeting was greatly interesting and encouraging.[1]

In a letter headed West Rushville, December 26, 1854 of the Christian Record, and signed by Daniel Franklin two hundred additions are noted from February 1854 to the time of writing. He tells that the churches of Rush County gave $1600.00 for the support of the ministry, gave to the Northwestern Christian University, supported the Fairview Academy, and helped care for the poor. However, he says the majority of the people were too involved with trying to make money and let the minds of their children to be uncultivated. Says they are honest moral people.

In 1855 Benjamin Franklin paid a visit to Rush County and he met especially with Peter Miles and Jacob Daubenspeck.

A letter dated July 24, 1855 in the Christian Record tells of an effort to raise money to buy a farm for John O'Kane. It is signed William B. Flinn, Rushville, Indiana, and B. F. Reeve is named agent for Rush County. Here we see a leader of Little Flat Rock taking the responsibility of

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[1]The Christian Record, 1853, p. 158.

the county in so worthy a cause. Most preachers did something else besides being a minister, but O'Kane spent most of his time at the job of preaching and here we note this fine gesture on the part of Rush County and other counties of the state.

There are several articles taken from the American Christian Review which give us some additional knowledge in regard to Little Flat Rock. May 4, 1858, there is a notation that D. F. Reeve helped raise funds for Northwestern University at Indianapolis as well as John O'Kane. This is said of Elder Reeve, "A monument, not only to the noble hearted and energetic O'Kane, but also of the enterprising and liberal hearted brotherhood." A letter signed "I. E." which of course is Isaac Errett, from the above periodical, reads as follows:

> We commenced a meeting with the congregation at New Salem Friday evening before the third Lord's Day in August and continued one week, speaking twice each day. We labored for the congregation some four years in succession while we were living in Kentucky. We enjoyed through the meeting the co-operation and devotion of Brother Sipe. The result of the meeting was twenty-four or five additions. Fifteen or sixteen confessions and three restored, the remaining number took membership. None of those who came were from other denominations. They doubtless saw the importance of union among God's people, and that, too, upon Heavens own platform. Those who came in were of different ages running from the young, just blooming into manhood, up to the gray headed fathers.[1]

If this is the New Salem in Rush County, Noble Township,

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[1] American Christian Review, September 9, 1858.

then the only church near was Little Flat Rock. Let it be noted here that the evangelistic spirit was still good in the church and that Isaac Errett had been with the church in four previous meetings. In a letter dated December 28, 1848 Brother D. F. Reeve and Daniel Franklin held a meeting at Little Flat Rock resulting in twenty-five additions. Daniel Franklin also reported the following meetings: Little Blue, seventeen additions; Burlington, thirty-three additions; Fairview, six additions; Manilla, ten additions; Ben Davis, three additions; and Rushville, eight additions. A notation entitled "Our Visit to Rush County" says:

> Addressed large and respectable audiences morning and evening for a week with one confession and two added who had already been baptized. We then went to Little Flat Rock and spent five days and had forty-eight additions, and the greatest congregation we ever saw in that country. We had preaching brethren Daubenspeck, Miles, Reeves, McCaffrie, Aplinger, Mauzee, Thompson, Orr, Frazee, Miller, and many old brethren and acquaintances with us much of the time.[1]

Even Brother Franklin mentions how outstanding the Little Flat Rock Church was in that part of the country. A letter from Daniel Franklin to Benjamin Franklin says,

> The brethren have had a series of meetings in this county. Our meeting at Little Flat Rock on the second Lord's Day in August closed with fifty-four additions. On the same day Elder C. Blackman held a meeting on Little Blue which closed with forty-four additions. The third Lord's Day Brother Blackman held a meeting on Ben Davis Creek which closed with thirty-five additions. And at the same time the brethren at Burlington held a meeting which closed with forty additions. There have been over two hundred ad-

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[1] American Christian Review, August 30, 1858.

ditions in the county in less than a month.[1]

It would seem from this article that the spirit of evangelism was not only growing at Little Flat Rock but in the whole county.

A few articles from the Nashville Republican give us some additional history.

> We attended the annual exhibition given by the pupils of Flat Rock Seminary on Friday afternoon last. The exercises took place in Flat Rock Church, and that large edifice was crowded almost to suffocation by the crowd in attendance. A large number were unable to gain admittance at all, and were compelled to stand at the windows and doors and on the "shady side" of the house. The exercises seemed to give satisfaction to all. The School Journals -- one read by Miss Reeve and the other by Miss Robinson -- were the best things of the kind we ever listened to. They were pithy and pointed, and the subjects discussed could not have been done up in better style. The address delivered by Mr. Boston was also a very fine thing. It was read in an impressive style, and contained ideas beautifully expressed and arguments worthy the important subject which he discussed. We were well pleased with the entire performance, and we think everybody else was. Mr. John Coffin is principal of this school. He is a graduate of Antioch College, a fine scholar and an excellent teacher. He seems to have given great satisfaction since he took charge of Flat Rock Seminary.[2]

> Elder Alexander Campbell, of Pethany, Virginia, will discourse in the Christian Church in Nashville, on Tuesday evening the 29th inst.[3]

> Union meeting in Noble Township at Flatrock Church April 4th 1863. Elder N. F. Reeve was chairman of the meeting.[4]

During the month of November 1860, Alexander Campbell

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1 American Christian Review, 1858.
2 Nashville Weekly Republican, July 12, 1859.
3 Nashville Weekly Republican, January 28, 1861.
4 Nashville Weekly Republican, April 1863.

spent twenty days in Indiana and one of the places he visited was Little Flat Rock.

This is taken from the Millennial Harbinger and it gives us the following information:

> At Flat Rock we had a fine hearing, a very pleasant visit, formed diver very agreeable and interesting acquaintances, and on the Lord's Day morning returned to Rushville, to spend the day with the citizens of this rich, populous, and (if hospitality were not commensurated with all the State that I have visited, I should add) this hospitable county. In its population Rush County is rich and flourishing -- a coin from Mason County, Kentucky.[1]
>
> From Rushville, a pleasant ride of six miles brought us to Little Flat Rock in the field of Brother Reeve's labors. We had not long to stay here but there was something in the ways of the brethren that pleases us so much. There is a good, hearty feeling pervading the church, and evidently a prudent oversight is exercised. Here we met the excellent George Campbell who had recently moved back to his old home in Rush County. We know not if Indiana has a nobler spirit in her ministerial ranks. Brother Frazee, formerly of Bethany, met us here. Could we have anticipated the excellent condition of the roads when the list of appointments was made out, we would have been glad to have placed several churches on the list in this region; but the winter travel is generally so bad in this State, that we dared not venture on many appointments off the railroads.[2]

This latter trip was made by Alexander Campbell, Isaac Errett and others through the churches in Indiana 1860-61.

Brother Knowles Shaw made a couple of reports to the Christian Record in 1860-61. August 28, 1861, "At Little Flat Rock we had four additions by confession and

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[1] The Millennial Harbinger, January and February, 1851.
[2] The Millennial Harbinger, 1860-61.

baptism during our last meeting which closed yesterday." The Millenial Harbinger, Series V, Volume IV, 1861 adds to the report the name of Brother Van Winkle and H. H. Pritchard and says, "We have determined to preach the gospel, the whole gospel, and nothing but the gospel." Brother Shaw reported sixty-three additions within the bounds of his ministerial labor.

We pause for a moment in recognition of a man who gave his life for the furtherance of the Kingdom of God, and whose influence was a great factor in the life of the Little Flat Rock Church. Knowles Shaw was a singing evangelist, born in Butler County, Ohio, October 13, 1834. Sometime in the late fifties or early sixties of 1800 he began his work in Rush County. H. L. Franco who knew Shaw well states:

> - Knowles Shaw was a remarkable young man when we take into consideration the disadvantages he labored under. Raised in the dense forest of Rush County, Indiana, with a very limited education, noted only as a fiddle, he would go miles to play for a dance. While playing one night for a party, he suddenly ceased playing, and seemed to be listening as though he heard a voice; he then said: "Boys, never ask me to play again; I intend to lead a different life." On the following Lord's Day he went to the Flat Rock Church and at the close of a sermon by George Campbell, he made the good confession, and suddenly like some unlooked-for comet of wonderful size, flashing for a moment athwart the heavens, and then as suddenly disappearing forever, so, he too, darted from the lakes to the gulf -- from Chicago to New Orleans, and at the latter, and former cities, and at the large cities on the way, he drew larger audiences than had any preacher of any denomination. His eccentricities, and the wonderful amount of magnetism he possessed, made him one of the most popular preachers of the nineteenth century. He was a fine musician, sang melodiously, and was proficient as an organist; of commanding appear-

ance, six feet three inches tall, a flashing eye and a musical voice; at times he became truly eloquent. He was a close student of the New Testament, possessing a retentive memory, and above all, his whole soul was in the work -- these were what gave him such a prestige, and riveted his arguments on the hearts of all who gave him hearing. We but seldom see such a man when we consider the disadvantages he labored under, starting with but a limited education from the common rank of men. At one time he informed the writer that he then had more than one hundred letters requesting him to hold them meetings. He preached but a few years; he was killed while singing "Bringing in the Sheaves" as he was traveling in the cars in Texas. But during the few years that he was among us, more than ten thousand persons obeyed the gospel under his preaching.[1]

Mr. Charles Vetters in his memories of Rush County says,

Among the most memorable meetings ever held in Rush County was one conducted by Brother Knowles Shaw. More than fifty were added to the church. Mr. Shaw was as near the whole thing as it is possible for one to be. As a preacher he carried conviction with every sentence uttered. Few men can preach more than two sermons a day, while Mr. Shaw could preach three strong and forceful ones with ease. It was during this meeting that he said he was mustering up the eleventh regiment, and only a few days later he gave up his life.[2]

Knowles Shaw became the most noted evangelist of his time. He had but little instruction in either vocal or instrumental music, yet he could sing and play a piece of music at sight. He composed words and music for many songs. One of the best known is "Bringing in the Sheaves" which is now sung in several languages. His last words were: "It is a grand thing to rally people to the cross."[3]

During his ministry he held a number of successful meetings in the Little Flat Rock Church and in other churches throughout the county. While I was endeavoring to get material for this thesis several of the old members of the

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[1] W. D. Frazee, Reminiscences, pp. 80-1.
[2] Charles Vetters, Memories of Rush County, Rushville Library.
[3] Mary M. Alexander, Sketches of Rush County, p. 31.

church, now gone to their reward, told me about being baptized by Brother Shaw and hearing him preach and sing. They remembered a meeting he held in 1875 at the Church and at this time his home was in Rushville and while meeting he held meetings at the various county churches. In 1876 he held a four day meeting at Little Flat Rock and had fourteen additions. He preached thirty-two discourses in the four day meeting, having spent ten days with a beloved neighbor Ben Davis. In August of 1877 he preached at Little Flat Rock two days and was always well received. There is also record of him holding a meeting at this church in 1861.

His most popular songs were probably, "We Believe," "Is It Fair?," "Tarry With Me," "Bringing in the Sheaves," and "At the Feast of Belshazzar."

While Brother Shaw was in the Little Flat Rock community for revivals he made his headquarters in the home of B. F. Norris. Two of Brother Norris' daughters Alice and Leonora helped Brother Shaw with the music in the meetings at Little Flat Rock and Leonora played for him at other places throughout the county. In 1877 and 1878 Leonora lived in the Shaw home.

On June 7, 1878, while on his way from Dallas to McKinney, Texas, he was killed in a railroad accident.

While in Dallas, Texas, Brother Shaw had said, "If I should die while I am here, I want my body sent to Rushville, Indiana, for burial." A fitting funeral service

was held at the Central Church, Dallas, where he had so recently closed a splendid meeting. Then his remains were sent to Rushville, Indiana.- Miss Leonora Morris accompanied the family to Rushville for the burial.-

This account of the final funeral service is taken from the Rushville Republican:

> At half-past ten o'clock on Tuesday, June 13, 1893, the memorial service for the late Knowles Shaw was held at the Court-House Park. There assembled about two thousand citizens of Rush County in the court-house yard to engage in memorial service and the deep solemnity which pervaded the vast assembly and the sympathy expressed indicated how highly the deceased was loved and esteemed. No accident has ever happened to a citizen of Rush County that so filled the hearts of the people with sorrow and sadness as this one.
>
> The friends erected a platform and temporary seats for fifteen hundred people ... The casket was very handsomely decorated with flowers and evergreens. The exercises began with a duet, "Only a Little While," composed by the deceased and sung by Alice and Leonora Morris. Following this was the reading of various appropriate passages of Scripture by Elder W. L. Thomas; then a hymn by a very large choir, improvised for the occasion and consisting of persons from various churches. Mr. Orr of Andersonville followed by an eloquent prayer. Elder J. M. Conner of Crawfordsville, recently of Rushville, acted as officiating minister. Short eulogies were then pronounced upon the life and character of the deceased by J. M. Conner; L. H. Jameson, Indianapolis; Jacob Mautenspeck, Rushville; Walter S. Campbell, Fairview; A. N. Barlatt, pastor of the M. E. Church at Rushville; and L. L. Myers, of Dallas, Texas.[1]

In 1877 after a ministry of seventeen years his record shows a total of eleven thousand baptized.

From the Western Reformer dated June 30, 1883, there is this notation, "Elder J. I. Thompson attended a meeting

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[1] Rushville Republican, June 1893.

at Connersville when Benjamin Franklin held a meeting there the last of May and the first of June."

In the September 1868 Christian Record a report is made by H. A. Walker about a meeting held at Flat Rock. These names are given: George Campbell, John Campbell, Walter S. Campbell, D. R. VanBuskirk, J. A. Shackleford, J. M. McCullough, S. R. Wilson, A. J. Marshall, J. M. Land, J. Parsons, J. Daubenspeck, S. R. Frazee, John Thompson, Tingley, Dr. Orr, B. F. Reeve. All these were helpers in the meeting. Six or seven were added at Flat Rock and Fayetteville.

The Bible School of Little Flat Rock Christian Church has been a very influential factor in the life of the church for it has always served as a feeder to the church. This organization was begun about 1866, and John Myers was the first superintendant. Charles Vetters states:

> I remember well the first Sunday School ever organized at the Little Flat Rock Church. Elder Walker, who was preaching for the church at that time, assisted in the organization. If my memory serves me right, John S. Myers was superintendent, Ben Hildreth, assistant, John Mellen secretary and Jessie Robinson chorister. This, I believe, was in the summer of 1866, and I believe there has been a good school maintained at this place ever since.[1]

Interesting and helpful have been the discussions in the various classes of the school. At the present time the graded lessons are being used in the elementary and senior

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[1]Charles Vetters, Visit Back to Childhood's Home, Rushville Republican.

departments with satisfaction and efficiency.

CHAPTER IX

THE CHURCH OF CHRIST ON LITTLE FLAT ROCK

1869-1909

This period begins with the building of the first brick structure in the history of this church. They had again outgrown their meeting house and besides, because of misconstruction as well as the natural decay of years, it was badly in need of being rebuilt and enlarged. At this time the membership of the church was several times larger than when it was organized. Accordingly, the brethren, unlike the former discord displayed during the erection of the frame building in 1847, unanimously decided to build a new substantial building of red brick, and it was completed on October 1, 1869. They worshipped in the building with great zeal and prosperity until the corner stone of the present beautiful structure was laid in November 1919 and dedicated August 1920.

This red brick building was erected just south of the 1920 structure, and the outline of the foundation is still plainly discerned in the present parking lot for cars. It was about forty-five feet long and seventy feet wide. It was made of common brick, with one middle, double

Below is the picture of the first brick structure which was the third building for the Church of Christ on Little Flat Rock.

front door. There were four windows on each side and two in front on either side of the door. The window frames were sectional and contained clear glass, and the top of each window was rounded instead of being square. At first it was heated with two stoves one on either side. Perhaps the most outstanding feature of this building was its tall pointed spire which extended from the roof towards the heavens, and at the top was a weather vane. This spire was constructed of wood and made in three sections. The first one served as a base for the other two, the middle one containing the bell, and had the four shutter type openings one on either side, and the top one came to a point on which the weather vane was located. In 1894, a furnace took the place of the two stoves and a fine veranda was erected at the front. It lacked only a few feet extending to the whole width of the building and the top of it was held up by an iron lattice frame work, consisting of two posts against the building and four across the front, which were also of the lattice type. This I remember well for many times the boys, as well as the girls, were told to quit climbing the posts.

The Rushville Republican carried the following announcement:

> Will you please announce through your paper that a Sunday School "Pic-Nic" will be held in the George Griffin Grove, near New Salem, on Saturday, August 27. There will be an address and other exercises to enliven the occasion, commencing at 10 o'clock A. M.

All are invited to come with baskets well filled and participate in the enjoyments of the day. The Sunday Schools of the county are especially invited to attend. J. W. Robinson, secretary Flat Rock S. S.[1]

The Flat Rock Christian Sunday School was reorganized April 28, 1872. The average attendance of scholars each Lord's Day was fifty-five and the average attendance of teachers was five, making a total of sixty. The average number of chapters read between meetings was six-hundred and seventy-one. The collection averaged two dollars and forty-three cents each Sunday. The superintendant at this time was John Myers and the secretary Anna Reeve.

In the early days of the Church the members were churched if they did not behave themselves. About 1875 Gary Armstrong was churched and he got up before the congregation and made acknowledgement of his fault. About 1878 it was decided that the former method of churching members would not be used any longer. George Guffin made this announcement and said, "From now on this matter will be left in the hands of each person and his God."

The following article gives us an idea of what the Little Flat Rock Community thought of B. F. Reeve and also it shows us what kind of a man he was to the community.

On last Thursday evening, by special invitation, we had the pleasure of attending one of the grandest entertainments at Elder B. F. Reeve's, that it has ever been our good fortune to attend. Some of the lady members of Flat Rock Church conceived the noble idea of making

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[1] The Rushville Republican, August 13, 1870.

their old brother and elder a present of a beautiful cloak, as a slight token of their high esteem for him and for his watchfulness over the church for nearly half a century. Mrs. Alfred Wilson, with some others, took charge of the matter and soon made it a complete success. It was determined that the whole affair should be kept a secret, but we guess somebody gave Brother Reeve an inkling of it. Some people can't keep anything. So everything was arranged to come off last Thursday evening: A. Guffin was chosen to make the presentation speech. Orders were given for all to assemble at twilight, a short distance from the house and to go down --not as wolves on the fold, but as lambs to their shepherd --with baskets filled with fruits of their labor. After arriving at the house they marched straight to the dining hall, to the utter astonishment of Mrs. Reeve who knew nothing whatever of the affair. Then commenced the unpacking, "in hot haste," of the sumptous supper that the long table was soon groaning beneath. Large boilers filled with fragrant coffee were not overlooked and were soon filling the air with the delicious odors of their contents. Everything being ready for the company was formed in a circle as near as possible, with Brother Reeve in the center, when Andrew Guffin, Esq., in the following appropriate language presented the coat:

"Dear Brothers and Sisters. We are convened under very favorable and auspicious circumstances for the purpose of doing reverence to our aged and esteemed 'father in Israel' Eld. B. F. Reeve, who has labored so long and so earnestly in our midst in the cause of Christ, and who has, for over forty years, so efficiently and so impartially presided over our church. And now, to you, Brother Reeve, we feel that we owe you a debt of gratitude for your labor of love and Christian standing in our community that we will never be able to pay in this life, and wishing to assure you of our appreciation of your labors among us, both in the Christian ministry and the eldership, at the instance of the sisters, and by me their chosen representative, we now present to you this beautiful coat, not as a pecuniary reward for your services, but simply and only as a token of respect and high esteem for you personally. And now, our worthy brother, in accepting this you will please, at the same time, accept with it the gratitude of our hearts and our very best wishes for your success in life, the few more days that you may be allowed to stay in this transitory world; and when you don this coat we ask you to remember the donors in the same spirit in which we have tried to remember you. Give us a place in your affections and remember us in

your prayers; and may your days of usefulness be prolonged yet a good while; and may the blessings of heaven attend you while you live and the grace of God be sufficient for you when you die, and may you ultimately be crowned heir of that inheritance prepared for the people of God, is the prayer of your humble co-workers in Christ."

The old hero of the "Cross" was almost overcome with emotion, but found utterance for the following speech in his usual forcible manner:

"Brothers and Sisters -- Or, perhaps, sisters and brothers would be more appropriate, for the sisters seem to me to have taken me by surprise and paralyzed my utterance, I would be glad to have utterance just now. I would be glad to have eloquent utterance, but this seems to fail, and I can only sincerely and with a grateful heart thank you for what is indicated by this movement. It is not the value in the dollars and cents of these contributions and donations that give them weight and worth, however agreeable and pleasant that may be, but it is something higher and far more noble than this. It indicates a respect and confidence in the domestic and social circle which religion and religion only can give. I have been an elder in this Little Flat Rock church for more than forty-two years, but very few are there now that were there when I first entered the church. Some have gone north, some west and many to the bourne whence not traveler returns. But there is yet a goodly number both of brothers and sisters in the church. --Some have been members a longer and some a shorter time, and are now, the pillar and ground of the truth. -- And I may be permitted to say without egotism or flattery that nobly have you sustained the position in which you have been placed. Nobly in word and in deed have you built up and defended that faith which was once delivered to the saints. Now we don't want anything that is vain or foolish anywhere, especially in religion. But you have a right to be proud and feel glad of the reputation to which Little Flat Rock church has attained. And I have a right to be proud and feel glad with you, and for you. I have never been unmindful of the charge Paul gave Timothy, that 'before God and the Lord Jesus Christ, who should judge the quick and the dead at his appearing and his kingdom. Preach the word.' I have given you the word in its purity, and you have received it. The word of the Lord endureth forever. Ah, glorious thought! He that doeth the work of the Lord shall abide forever also. That you may do God's will, meet his approbation and ultimately have bestowed upon you the great boon of immortality and eternal life, is my prayer for Christ's sake.

"Again and again I thank you for this beautiful present, and for the esteem and confidence you have expressed through brother Guffin."

After the close of Brother Reeve's remarks, he was told to lead the way out to supper. It is useless for me to attempt a description of the many delicacies spread upon the board. It was equal to anything we had ever seen before. After supper the time was occupied in singing and instrumental music, Miss Leonora Morris and Miss Tinney Wilson presiding at the piano; Miss McWilson and Miss Jennie Reeve leading in the singing. Those whose names do not appear here must pardon us, for it would take too much valuable space to make particular mention of all deserving persons present that evening. Everyone went home feeling that it was good to be there. May happiness and prosperity attend each and every one of you through life, is the sincere wish of "NOW AND THEN."[1]

The following information comes from the Rushville Republican and these articles give us a word picture of what happened in the community from 1873-1880.

December 18, 1873 -- Little Flat Rock Sunday School is to have a Christmas tree. So if you want to see something nicer than you ever saw before, come. As an inducement to people to come, we will just say that Mr. Frank Morris will be there. Frank is the champion violinist in these parts. He may have his violin there. A good time is expected.

August 10, 1873 -- The semi-annual session of the Rush County Sabbath School Association will be held at Little Flat Rock Christian Church, August 31 and September 1.

The convention will be opened Thursday, August 31, at 10:00 A. M., with an address by Rev. T. B. McClain, and devotional exercises.

11:30 -- Organization

12:00 - 1:30 -- Recess

1:30 - 2:30 -- Paper by Elder J. F. Conner on "Our Work, and Mode of Doing It," with remarks by others.

2:30 - 3:30 -- Paper by Andrew Guffin, "Parental Obligation to Sustain the Sabbath School," followed by discussion.

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[1]The Rushville Republican, November 25, 1873.

3:40 - 4:30 -- Devotional exercises - Prayer for the success of the work.
7:30 - 9:00 -- Sermon by Rev. A. E. Thomson, "The Sabbath School a Power in the Church."
Friday Morning 9:00 -- Devotional exercises.
10:00 - 12:00 -- Discussion on the best method of conducting a School. Opened by Elder Vincent, of Milroy.
Recess
2:00 P.M. -- General resume of the subjects by the convention.
Adjournment.

August 31, 1876 -- The big meeting at Flat Rock, though of rather short duration, seemed productive of much good. Twelve confessed their faith in Christ and consented to walk in the newness of life.

May 3, 1877 -- The Little Flat Rock Sunday School is fully organized, with John S. Myers as Superintendent; J. Jeff Wilson, assistant; F. M. Hunt, Treasurer; and Minnie Reeve, Secretary.

May 17, 1877 -- Elder Schoville, of New York, preached at Little Flat Rock, last Sunday.

June 14, 1877 -- There will be preaching at Little Flat Rock Christian Church, on Saturday and Sunday, June 23 and 24, at the usual hours. Revs. John O'Kane and Mr. Jamison will fill the pulpit. An interesting time is anticipated, and a cordial invitation is extended to all.

June 28, 1877 -- There never was known to be such an assembly at the place as congregated at Flat Rock Church last Sunday.

July 26, 1877 -- Resolutions and Respect and condolence.
On July the 18th, at three o'clock and thirty minutes P.M. our beloved brother, Elder Benjamin F. Reeve, was called by an Allwise Providence from his earthly toils and suffering to enter into that "rest that remaineth for the people of God."
The following resolutions were passed by the officers of Little Flat Rock Church:-
Resolved, that his connection with the church for a period of nearly forty-four years, his spotless life and eminent services as Pastor and Elder of the same, has so embalmed him in the hearts of his brethren and sisters as not soon to be forgotten.

Resolved, that in his death the church loses a most worthy pastor, a wise and prudent counselor, an efficient officer and a patriotic citizen; the family circle, a devoted husband and kind father.

Resolved, that in accordance with the wishes of the Brotherhood, and as an expression of our deep grief at so great a loss, the church be draped in mourning for thirty days, as a last sad token of respect we owe to the memory of so noble a life and so good a man.

Resolved, that a copy of these resolutions be furnished each of the county papers and the Christian Standard for publication, and a copy sent to the family of the deceased.

Signed -- Geo. Guffin, Clerk
President -- A. White.

August 23, 1877 -- At Little Flat Rock Church, last Sunday, Elder Hough announced that on Sunday morning, September 2, he would call the roll of the members and desired a full attendance.

September 13, 1877 -- At a business meeting held by the members of the Little Flat Rock Church last Saturday week, the following named officers were elected:- Elders -- George Guffin and John S. Myers. Deacons -- A. G. Wilson and Hamilton Miller. They will be publicly ordained next Sunday morning at 10 o'clock A.M., by Elder M. T. Hough, by fasting and prayer, and laying on of hands. The public generally is invited.

In August 1877 Knowels Shaw preached for two days at Little Flat Rock. He was always well received by this congregation and he always had good results with his meetings.

October 4, 1877 -- Forty-six additions have been made to the Flat Rock Christian Church under the recent ministration of Rev. J. B. Ludwig.

June 20, 1878 -- A memorial service in memory of the late Elder Knowles Shaw will be held at Little Flat Rock Church next Sunday, at 11 o'clock A.M. Dr. J. P. Orr will deliver the address. A statistical report of the work accomplished by Elder Shaw will be read at the close of the address. All are invited.

August 8, 1878 -- Elder J. W. Conner will commence his meeting at Little Flat Rock on Saturday, August 10, at half-past ten o'clock A.M. He will also preach Saturday morning at the usual hour. At half-past three Sunday afternoon he will give a Bible reading. All are requested to bring their Bibles.

August 15, 1878 -- Elder J. W. Conner had a large congregation at Little Flat Rock last Sunday. The meeting commenced on Saturday evening will be continued during this week, and perhaps longer.

August 22, 1878 -- The meeting at Little Flat Rock closed last Sunday with two added.

May 22, 1879 -- A protracted meeting will be commenced at Little Flat Rock Church one week from next Saturday. Elder Walter Campbell and others will conduct the services.

July 3, 1879 -- Judge Cunnen, Dem. L. Smith, Judge Harrington of Indianapolis, and Dr. W. W. Arnold were among Elder Van Buskirk's hearers at Little Flat Rock last Sunday morning.

May 6, 1880 -- The semi-centennial organization of Little Flat Rock Church will be celebrated on Sunday, May 16th., by appropriate services, conducted by Dr. R. T. Brown, L. H. Jenison, H. R. Pritchard, and others. Preaching at 10 A.M. on Saturday before. The public is cordially invited to attend.

In order to verify many of my previous statements and to show how well R. T. Brown was acquainted with the history of the Little Flat Rock Church of Christ, it is my wish to insert an address delivered by him at the semi-centennial celebration of the Little Flat Rock Church May 15, 1880, entitled "Early Religious History of Rush County, Indiana."

The pioneers of civilization in this state were not reckless adventurers. The early population consisted chiefly of farmers with means too small to secure homes in the older settled states, and who chose to undergo the hardships, labors, and privations incident to the settlement of a new and heavily timbered country for the advantage of cheap and fertile land. Then and the prospective reserve for this country which their foresight caught. They were, in the main, peaceful, laborious, God-fearing, and God-trusting men. In the eastern states, Methodism is the pioneer form of religious society, but in Rush County it was different. In the winter and spring of 1820, nearly a year before the

land sales, a settlement was made in this vicinity by the Sailors, Elmes, and Perkins connections - emigrants from Franklin County, Indiana. They were Baptist, and brought their preacher, Elder John Blades, with them, who labored with a commendable zeal among the pioneers. Another settlement ante-dating the land sales was made by John May and his married sons near what is now the southern line of this county. This was also a Baptist settlement, and early in 1821 a church was organized there to which Bro. Blades ministered monthly. But Methodist energy and zeal is never far in the rear, and a regular circuit embracing the southeastern quarter of the county was organized in the spring of 1823 and a camp meeting was held at Shultz's on the southern line of this county in August of 1823 and in 1825, a Presbyterian church was organized in Nashville, and shortly after this, another a few miles east of New Salem.

The notable religious movement of the first decade of this century, which had its center in Cane Ridge, Kentucky, and in which Barton W. Stone was one of the prime factors, had deeply affected the religious character of large communities in Kentucky, Tennessee, and Ohio, and as the immigration which was rapidly filling up and settling the wilderness of Indiana came largely from these states, they of course brought with them the results and impressions left by this movement, and the churches, denouncing all authoritative creeds but the Scriptures and answering to the name of Christians only, though the public persisted in nicknaming them "Newlights", were formed at an early date in Wayne County but I cannot recall the organization of any church till 1826, when a society of these people was formed on Ben Davis Creek, a few miles north of this, with John Longly as their preacher; and shortly after this a similar sprang up at New Salem under the ministry of Moses Thompson. These churches were congregational and independent, much resembling Baptist churches in their order, but in their public ministrations and their theory of conversion were Methodists. They held camp meetings, called on mourners to come and be prayed for and seek the peculiar emotion that was to be to them an evidence of pardon. They were, however, tolerant in their religious views and practices, and having no standard but the Scriptures, they were disposed to hear without prejudice any presentation of a subject based on the word of God. Their religion was largely subjective, and hence they paid little regard to externals. They practiced adult immersion, but did not make baptism an indispensable requisite to church privileges. I have been thus far particular in describing this people because they have almost disappeared as an element in religious society, and because their denial

of human authority in matters of religion was the primary step which made a return to the primitive simplicity and purity of Christianity a possibility. From this digression, we return to our narrative.

The regular "Predestinarian Baptist Church on Little Flat Rock" was organized some time in the fall of 1820 - at least, it was in existence early in the spring of 1821, as I have personal knowledge. The monthly meetings were held in private houses, changing the location with each meeting. In the spring or early summer of 1821, John P. Thompson removed from Bracken Co., Ky. and settled a few miles northeast of this. He was a young preacher of no small promise in the Baptist Church, but a division of the Bracken Association gave rise to a body of Christians calling themselves "Friends of Humanity" or "Emancipationists". With these, Elder Thompson affiliated, and, for them, preached. This barred his way to general usefulness in Kentucky, and perhaps did much to influence his removal to Indiana. In the fall of 1821, the church fixed its meetings alternately in the upper and lower neighborhoods which arrangement shortly after resulted in the organization of the Pleasant Run Church in the lower neighborhood, and the building of a house of worship by the Little Flat Rock Church on ground donated by Conrad Sailors. Under the successful labors of Elder Thompson, Churches were constituted at Rushville, Ben Davis Creek and at Fisgah before 1825.

In 1825, the debate between Campbell and McCalla took place at Washington, Mason County, Kentucky, and the sensation which it created spread among the Baptist churches throughout the west. In the fall of 1826, John P. Thompson, North Parker, Robert Thompson, James Gregg, and myself became patrons and subscribers of the Christian Baptist, Alexander Campbell's monthly. James Gregg, who was a Protestant Minister, directly fell in with the teachings of the Christian Baptist on the subject of human authority in matters of religion and the nature of the faith which God requires, and he preached these things boldly for a year, when he was called to his reward. Brother Parker and myself, being private members, studied the Christian Baptist at our leisure, and diligently searched the Scriptures to see if these things were so; and we often met and compared notes and exchanged thoughts and observations.

John P. Thompson was evidently thrown off his foundation on the creed question by the first year of intimacy with the Christian Baptist, but he could not yield his favorite theory of the utter inability of man to exercise saving faith without a special divine operation aside from the confirmed testimony of the Holy Spirit.

In the spring of 1827, there occurred the first visible ripple on the surface of religious society in this region. The Flat Rock Baptist Association had issued a request that all the churches of that jurisdiction would conform their articles of faith to the form adopted by the Association. The church on Clifty of which I was a member, proposed to comply with this request, and a motion was made at the April church meeting to rescind the existing articles and adopt those of the association. I moved a division of the question, and the articles were revoked without a dissenting vote. Thereupon I immediately moved that the New Testament to adopted as the exponent and measure of our faith, and my motion was seconded and came fairly before the church. For two hours the church struggled to avoid direct vote rejecting the New Testament, and finally succeeded in laying my motion on the table.

About this time, I went to Cincinnati to prosecute the study of medicine, in which I was then engaged, and I lost the clue to the progress of religious events in Indiana until the spring of 1829. Returning to Indiana in March of that year, I found the whole country moved by an intense religious excitement, the central figure of which appeared to be Elder John I. Thompson of Little Flat Rock Church. He was preaching every night at meeting houses, in school-houses, and in private homes, from neighborhood to neighborhood, and baptizing the people without waiting for the church to hear their experience and decide on the soundness of their conversion. I at once understood what all this meant for I had heard James Challen in the Cooper Shop in Cincinnati. But in the excitement of the hour, few were disposed to ask questions, and the work went on with but little abatement during the year of 1829. In the summer a church of some sixty members was organized at Fayetteville without any creed but the Scriptures and an application for membership was made to the White Water Baptist Association. In consequence of Bro. McIlhenon, one of the delegates in presenting the New Testament as their articles of faith, the application was referred to a committee with instructions to inquire into the case and report to the next session of the association, but the application was subsequently withdrawn.

The crisis which sooner or later was inevitable, now approached. The Baptist brethren had heard of the ravages of Campbellism in Kentucky and Ohio and they readily recognized that heresy in Elder Thompson's teachings and in his method of conducting a revival meeting. At the March meeting in 1830, the church on Clifty of which I was a member, preferred against me the charge of "unsoundness in the faith in holding to

and believing in the doctrine taught by Alexander Campbell." I demanded specifications, in order that I might make my defense, but I was told that a defense was wholly unnecessary, and the church forthwith proceeded to vote and brought in a verdict of guilty. Sentence was executed immediately, and I was forever separated from the regular Baptist church - unless I repented my unsoundness, which I have never found time to do. At the April meeting following this, similar charges were filed against Elder Thompson in the Little Flat Rock church. He demanded time to prepare his defense and being strong enough to carry his point, his case went over to the third Lord's Day in May, or rather, the Saturday preceding that day. A vigorous effort was made on both sides to obtain a full meeting of the church on that occasion but there were many members-whose minds were not made up, and who were not prepared to act; consequently, they absented themselves. The prosecution was conducted by Conrad Sailors, Esq., and candor demands that we say that the prosecution was conducted fairly and without malice or bitterness. Brother Thompson managed his own defense, and did it ably and in good spirit. The decision was made by a rising vote, brothers and sisters both voting, and the defendant had a majority of three. Brother Sailors immediately proposed a peaceable separation which proposition was accepted by Brother Thompson.

But, as the meeting was deeded in trust to the regular Baptist church, the majority set up no claim to it, but by agreement they were permitted the joint occupancy of it for one year. An informal meeting had been held on the third Lord's Day in April at Brother Thompson's house, when it was agreed to meet on the third Lord's Day in May to constitute the Church of Christ on Little Flat Rock. This meeting took place as arranged and the thirty-four members from the Baptist Church, who withdrew with Brother Thompson together with Judge Parker and wife from Hagan, with several others entered into a formal agreement to meet on the first day of each week to break bread, to attend to the Apostolic teaching, the fellowship and prayer, according to the primitive order. This meeting continued for several days and at its close, the church had increased its number to above fifty.

Thus began, half a century ago, the Church of Christ at Little Flat Rock. Since the stirring events of those days, what changes have come over everything around us, and indeed, of us. Of those fifty charter members, who are left to celebrate the closing half century of our religious history? The change in the material condition of our state - our railroads, our

telegraphs, and telephones, our grand cities and grander farms - is scarcely greater than that which marks the social and religious states of our people. I do not allude to that which was but a handful of corn on the mountain, but which now waves like Lebanon, a mighty harvest but to the reflex influence of our plea for a return to Bible teaching by Bible methods, and submission to Bible supremacy, which has permeated all religious denominations and materially modified the pulpit ministration of the age. If I were to give you a facsimile of the regular preaching of fifty years ago, you would accuse me of making a caricature of the grave subject. The religious teaching of that age - at least in this county - was a mixture of theological speculations, traditional superstitions, and wild fanaticism (and I use that last word in the literal Greek -- to see visions). The word of God by the inspiration of the Holy Spirit scarcely entered into the sermon of those times further than to furnish a text and, when quoted, it was more by sound than by sense, but little reference being had to the scope and decision of the writer. But the movement for the return to the primitive order and teaching of the early ages of Christianity of which I have been speaking, was not confined to this locality. There were at least four centers in this state in which this work sprang up nearly simultaneously. The chief workers in this field in this first stage were John F. Thompson and Wm. McPherson, both from the Baptist church. In Jefferson County, a reformatory movement was conducted publically by Beverly Vawter at first, and in the progress subsequently by Jesse Mavity and John R. New. The two first named were from the old Christian connection and the first from the Baptist.

In Clark County and Floyd County, a work was begun and carried forward by Absolem Little among the Baptists, and Joseph Mostettler and Peter Mon, originally Dunkers, but afterwards associated with several churches of the Christian connection, of Free Will Baptists and of Dunkers assumed the ancient custom of meeting every first day of the week to recenter the Lord's death, while these evangelists preached Christ and baptised believers on their confession of faith in Him.

In the summer of 1829, the Baptist church at New Hope in Bartholomew County, agreed to dispense with the New Testament. For this action, the Flat Rock Association at its session in October gave the church leave to withdraw, which it did, and in the summer of 1830, abandoned the Baptist name and became the church of Christ at New Hope, meeting weekly to break bread. This movement was under the ministry of Joseph Pscott, who died in 1849.

After the organization of this church in May 1850, one of the questions that engaged our attention was to secure a place of worship. Following the advice of Brother Thompson, we agreed to build a frame house on the public road from Nashville to Laurel. On this work, most of the brethren paid their subscription in labor, and by the approach of winter, the house was ready for occupancy. In the winter following, or early in the spring of 1851, a church was organized at Judge Webb's on White Water, six miles below Connersville, which afterward became the church at Columbia. In the summer of 1851, I located at Connersville, and in August made the acquaintance of John O'Kane, who had lately removed from Lebanon, Ohio to Milton, Wayne County, Indiana, and was engaged in teaching school and preaching on Lord's Day. I gave him information of this organization and referred him to Brother Thompson. Shortly after this, he paid a visit to this point and held a very profitable and acceptable meeting. At this visit, he called on the brethren of the old Christian church a little north of this, and several were persuaded to do so by Bro. O'Kane's preaching, but a general union was not effected until the next year. Hearing of some disciples in the vicinity of Indianapolis, Elder O'Kane visited the capital and in company with Carey Smith, held a successful meeting near the Bluff of the White River. Here he met Elder John B. Few from Vernon and agreed to assist him in a protracted meeting in September.

At this meeting, the church at Greensburg was organized, and through Elder O'Kane we became apprised of the movement in Jefferson, Jennings and Clark Counties. Returning from Greensburg, Elder O'Kane stopped at Clarksburg in the northeast corner of Decatur County where he found a little band of disciples, the result of the early labors of James Gregg and the agitation consequent on my exclusion from the Baptist church in that neighborhood two years before.

These brethren were greatly strengthened both in numbers and in faith by a week's labor from this very efficient evangelist. In the month of December, Elder O'Kane held a protracted meeting in the court house at Connersville, which resulted in the immersion of fifteen persons and the organization on Christmas Day of the Church of Christ on Connersville. At the close of this meeting, Elder O'Kane moved his family to Connersville, and determined to devote his time to evangelizing and make this point the center of his operations. In the spring of 1852, however, a call was made by the little Flat Rock church in cooperation to take steps to send out and sustain an evangelist to devote his whole time to the ministry of the Word. Thus, Elder John F.

Thompson individually and the Little Flat Rock Church collectively have the credit of organizing the first missionary cooperation of Christian churches in Indiana. The enterprise proved a success and during that year, churches at Ben Davis Creek, Rushville, Milroy, Milford, and Indianapolis were organized, chiefly as as result of our first evangelist.

The work now ceased to be local and assumed a general character and this brought into concert of action a strong evangelizing force in the field. A new impetus also was given to the work in the year by the general union and fraternal cooperation of the old Christian Churches with those of the Reformation. This added largely not only to the numerical strength, but to that of active and efficient labor in the field.

But the churches not only needed active evangelists for the work of proselyting but as well competent teachers to train and instruct the disciples when made. This demand was in this year met in eastern Indiana by the immigration of Benjamin F. Reeve and Jesse Bolton to this region and by the accession of John Longley and Elijah Martindale to our ranks in the union effected with the Old Christian Church connection. In reviewing the immediate causes that led to the stirring events of this period in our state, we find the singular coincidence that in each of those centers of influence of which we have spoken, the prominent leaders in the work became interested in reading the Christian Baptist in 1826, and the seed thus sown began its visible fruits in 1829 and 1830. But the soil had been prepared for this sowing by the labors of Barton W. Stone and coadjutors twenty years before. The plea for the Bible as the all sufficient guide in matters of religious systems must be tried, had taken a firm root in the public mind, and this made every real work of reform in the nineteenth century a possibility, as the work of Tyndal and Wycliffe made the work of Luther possible. This retrospect of half a century shows the rapid rate at which events move in this age. Can it be possible that we are yet living who saw this mustard in its first germination and now look upon it when like the banyan tree, it has not only covered this land but casts its branches abroad and takes root in England, France and Turkey, and even planted itself firmly in Australia among the Antipodes. But, while we rejoice in the triumph of a cause to which we gave the flower of our youth and the strength of our manhood, and while our hearts overflow with gratitude to God, whose work it is, and to whom be all the glory, yet a tinge of sadness casts its shadow over our rejoicing today. The noble band of self-sacrificing heroes who formed the picket

line of this grand march of truth - where are they today? Most of them sleep in Jesus. I speak not now in sorrow for those who have gone to their reward. For them no shadow of sadness falls across our bosom, but there lingers yet on the battlefield of victory, a remnant of that noble band of veteran warriors of the cross. For that I ask your sympathy today. And now, my brothers and sisters in the Lord, in what I am now about to say, I ask a personal favor that I be not included, though for more than twenty years, in the prime of my life, I spent much of both time and labor in this good cause, without the hope of earthly reward, and often at great pecuniary sacrifice, but by the blessings of God on a life of active industry and economy, I have now a competency to secure me against any want as long as I remain in this tabernacle. But all of my fellow laborers in this pioneer work have not been so fortunate, and for them I ask not charity in the shape of alms-giving, but justice - simple, even-handed justice. If they have sown for you spiritual things, it is a great matter that they should reap of you carnal things. It is due to these moral heroes that the shadow of want be not permitted to fall on the twilight hour of so grand a life. I trust, my brethren, that you will suffer no such reproach to attach to this glorious cause, to establish which, these men sacrificed the energy and labor of a busy life.

A word to you, my young brethren in the ministry, and my task is done. Brethren and fellow-workers, you are in the flush of youth - the vigor of early manhood. "Lift up your eyes and look on the fields, for they are white already to harvest. He that reapeth receiveth wages and gatheretb fruit until eternal life that both he that soweth and he that reapeth may rejoice together." Other men have labored and you have entered into their labor. "Now in the days of your youth, while you are reaping and receiving wages," be industrious and use a prudent economy, for these days will not always remain. Time will scatter grey hairs on your temples, and the gush of your enthusiasm will give place to the sober teaching of experience, and when long years of careful study of the divine word shall have stored your minds with treasures of wisdom, fitting you for the noble work of teaching your brethren the sublime lesson of a higher and purer life, the church will dispense with your services and you will have the long afternoon of life to spend on reflecting on the good you have done, and living on the wages you are now receiving. Our brethren have not yet learned the sagacity of our religious neighbors, who guide their ecclesiastical councils by their accumulated wisdom

and experience of gray hairs. But I am not finding fault with this state of things. I am kindly admonishing you of what, judging from the past, you may expect in the future. Look around you and count how many preachers over fifty years of age are not in the regular employ of the church. Be admonished. Tempus fugit.[1]

It is well to note that Brother Brown refers to the church as "The Church of Christ on Little Flat Rock". When the church assumed the name "Little Flat Rock Christian Church" is not definitely known.

Most of the articles in the Rushville Republican from 1875-1905 refer to the church as "The Little Flat Rock Church." From 1905 on, it is referred to as "The Little Flat Rock Christian Church." During Brother Jessup's ministry, the name "Christian" was inserted to "The Little Flat Rock Church", or soon thereafter.

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[1]Indiana Christian, January 15, 1903.

This speech given by Ryland T. Brown at the fiftieth anniversary of the Little Flat Rock Church gives a lot of history of this church that is recorded no other place. The church was still prominent in the state for such men as L. H. Jamison, H. R. Prichard and others were present for this occasion, and had a part on the program for May 15 and 16, 1880 (Saturday and Sunday).

The Rushville Republican records two other incidents during the same year.

> Elder A. W. Conner, of Edinburg, will preach at Little Flat Rock Church on next Sunday at the hours of 10:30 A.M., 3:30 and 7:30 P.M. Preaching Saturday evening before 4 o'clock. It is designed to be a basket meeting. Ample accommodations and an earnest invitation for all.[1]

> Elder S. J. Tomlinson will preach at Little Flat Rock Church next Sunday morning at 10:30 o'clock.[2]

Sometime in the early eighties the C.W.B.M. was organized which later became the Missionary Society of the Church. A few facts about this group should be mentioned here.

> Sometime in the early eighties, probably about '81 or '82, the Little Flat Rock Missionary Society was organized as an auxiliary to the Christian Women's Board of Missions, by a band of consecrated women who met at the church under the ministry of Rev. W. S. Campbell. A worker in the interest of the women's work had presented its aims and ideas to the women. Some were very much interested in the work but hesitated because they had had no experience in missionary work. The aged mother of the pastor prevailed upon them to do so, telling them that it was a great

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[1] The Rushville Republican, August 5, 1880.

[2] The Rushville Republican, December 23, 1880.

opportunity for the women of the church. Another great thing in their favor was the fact that all three of the Elders of the church at that time (John S. Myers, Alfred White and George Coffin) were willing and anxious for the women to take up the work; and George Coffin was an honorary member of this women's society as long as he lived.

It began its feeble existence with a few earnest and devoted women who realized that this was a great opportunity for the women of the church to help in the salvation of the world. Mrs. George Coffin was chosen President, but other offices are not known. Neither is it known how many of the all the charter members were. It was a hard struggle at first, for the work was new to all of them and so many of the women were not interested in the work.

The little society struggled on as best it could until 1895 when the president had to give up the work on account of family duties. For a year or two they did not meet but sent their offerings in to headquarters. They then began to feel that they were shirking their duty and started again with renewed zeal. The society kept gaining in members each year until finally almost every woman of the church had become interested and enlisted in its missionary work. As the society grew the division plan was adopted. At first there were twelve divisions, later six large ones, and each division had a captain.

The high tide of service for the society was reached during the years of the world war and just succeeding it. The society reached its greatest membership in 1919 with one-hundred and three active members and two in the home department. This year was notable for two other events of great importance to the society and the church. In June the society chose for its living link Missionary, Miss Lena Russell, serving in India. Also the society sponsored the organization of a Young Ladies' Mission Circle with eighteen members. The society sponsors the Mission Band, organized in April 1916, and the Little Light Bearers.

When the present church building was being erected in 1910 the society, through the Home Mass Committee, pledged the sum of one thousand, two hundred and fifty dollars. Since 1912 all the money sent to Missionary Headquarters had been raised through free will offerings -- no money making sales of any kind have been operated by the society. This plan was supplemented by instruction on stewardship and systematic rendering unto God the things that are God's.

In 1914, at the close of the Golden Jubilee Year, the society had, by supreme effort, doubled its yearly

offerings. It had paid into the Golden Jubilee Fund as much as it had paid into the regular Missionary Fund. This marks the high tide of its rendering unto God what is His due.

Only the Master of the harvest can count the precious sheaves garnered through the efforts of the devoted women whose names have made the rosters of the society in these five decades. He alone knows the wonderful broadening and enriching influence of His work upon the hearts and lives of His work upon the hearts and lives of His workers and of those with whom they have come into contact.

The following names are those who have guided the members in their work throug. the years as presidents:

Ann Guffin	Mannie Stevens	Grace Carney
Alice Mauzy	Lona May Long	Blanche Armstrong
Hellie Myers	Ora Morris	Amory Dunn
Nora Wilson	Anna Heaton	Mabel Morris
Mabel Thomas	Mamie Stevens	Abbie Reeve
Lora Bebout	Grace Armstrong	

In order to bring this list of names up to date the following women must be added to the above list:- Harriet Brooks, Tressa Mauzy, Edith Brown, Jessie Jinks, and Blanche Wilkinson.[1]

Brother J. Newton Jessup was the first full time pastor of the church. His labors began January 1, 1892 and ended November 1, 1894. He was faithful in his work. While at Little Flat Rock he wrote a brief history of the church, from which some material for this thesis was received. He was faithful to his work and always had a warm place in the hearts of those about him.

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[1] A Book of Remembrance, (Little Flat Rock Christian Church:) 1880-1940, p.[illegible].

In January of 1894, Brother Jessup put out a church register and in the back was a list of "non-resident" members with this paragraph above: "After a lapse of one year from this date (January 1894) the names of those herein classified 'non-resident', together with those who shall hereafter be classified as 'non-resident', who neither take out a church letter nor contribute anything for the support of this church, shall be stricken from the rolls."

On May 1, 1894 quite a number of the congregation met at 3:00 P.M. for a business meeting. J. M. Jessup was selected chairman and W. M. Brooks, secretary. The object of the meeting was for the purpose of building some additions and making various improvements to the church house. The following business was brought forth in the meeting.

It was moved and carried to build two rooms to the rear of the church.

It was moved and carried to put a veranda in front.

It was moved and carried to put in a baptistry.

It was moved and carried to put down a tubular well.

A motion was carried to give discretionary power to the building committee to put in a furnace to heat the house. W. M. Brooks, J. M. Morris and J. M. Frazee were chosen on the building committee.

A motion was carried to raise the necessary funds on the Ad Valorem system.

It was later decided not to put in the baptistry.

A financial report of the church for 1883 and 1893 will be found below.

The Financial Report of the church for 1892:

Receipts from all sources $1,200.00. The Disbursements run as follows:

Home Church ----------	$ 944.00
State Missions ----------	10.00
Foreign Missions ---------	55.00
Home Missions ----------	8.83
Church Extension ---------	7.40
A Church in Indiana ------	25.00
Attica Church ----------	20.00
Christian Endeavor -------	23.00
Children's Day Missions --	15.00
C.W.B.M. ----------	30.00
Chandeliers ----------	62.00
	$1200.00

The Financial Report of the church for 1893:

Receipts		Disbursements	
Balance from '94	$ 157.07	Bro. Van. Winkle	$ 800.00
General Collection	847.23	Janitor work	62.00
Basket "	52.96	New Song Books	23.50
Shaw Mem. fund	63.40	Fire Insurance	30.00
MacNeil Meeting	43.30	Coal	13.63
Missions	1121.74	Incidental	40.33
	$1293.93	To Treas. by Aud. Com.	15.00
		Shaw Fund	63.40
		Foreign Missions	30.00
		Church extension	23.00
		Home Missions	25.00
		State and District	20.00
		State S. S.	2.00
		McNeil Meeting	37.50
		Negro Evangelist	12.00
			$1209.00
		Balance over	84.24[1]

[1] Little Flat Rock Church of Christ Record Book.

From the Rushville Republican we have the following information.

May 1, 1894 - There will be a special service for boys and girls at the Little Flat Rock church next Sunday morning at 10:00 A.M. Special music, special decorations, special sermon to boys and girls. Let all come. This is to be one of a series of sermons to special classes, which will end on the last Sunday in this month with a service for the old folks.

May 11, 1894 - Special service for young men and women under thirty years of age will be held at Flat Rock Sunday at 10:00 A.M.

May 18, 1894 - The Little Flat Rock Church improvements are delayed a little by unexpected obstacles in placing the furnace.

September 25, 1894 - There will be memorial services next Sunday morning at Flat Rock in honor of the late Alfred White, who was an elder in the church for many years.

October 12, 1894 - Rev. J. N. Jessup is holding a protracted meeting at Little Flat Rock this week and expects to continue it through next. Services every evening at 7:30 to 10:00 P.M. He will be assisted by Rev. Van Winkle, of Jackson, Michigan, who will preach on Lord's day and evening next.

October 28, 1894 - The repair and improvement work projected May 1, was completed at a cost of $173.89. The work done consisted in putting down a tubular well (128ft.); building two rooms onto the rear of the church; an outhouse; a hot-air furnace; veranda; papering; varnishing; painting; carpentering; new chairs; etc.

November 1, 1894 - Brother Jessup closed his work with the church and accepted a call to Wisconsin. On December 1, 1894, E. K. Van Winkle of New York, Michigan became the minister of the church, taking with the congregation about a year for he left in January, 1896.

November 3, 1895 - The officers of the church held a meeting and decided they would not retain E. K. Van Winkle as pastor by a minority vote against him. A. B. Mouse was called as minister and began his work February 1, 1896 and closed it on June 3, 1899.

December 13, 1896 - Brother Harry and Sister Della Brooks read the treasurer's report before the congregation. It was referred to J. J. Wilson, George Looney, Jr., O. J. Myers, and A. B. House. Also O. J. Myers was appointed church treasurer, and John Morris his assistant.

December 20, 1896 - Auditing committee gave treasurer's report as read previous Sunday making it officially correct. J. J. Wilson, George Looney, and Smith Carney are appointed to read this assessment.

March 25, 1897 - The required legal notice having been given, the members of the church met in the auditorium of the church and elected the following brethren to serve the church as Trustees: J. J. Wilson, Elmer O. Humes, and Smith Carney. The following brethren were appointed to serve the church as deacons: Elmer O. Humes, Andrew Guffin, Jr., and Wilbur Logan.

August 1897 - At a called meeting of the church it was unanimously decided to retain A. B. House as pastor for 1898.

October 1 and 2, 1897 - The church entertained the tenth district convention. There were a goodly number of delegates present from the different churches in the district. The convention was a feast of spiritual things so the record states.

October 3 - 14, 1897 - The pastor, A. B. House, was assisted in a series of meetings by J. H. Mackeill as evangelist, and J. E. Davis as singer. It was a soul stirring meeting in which forty-four were added to the church.

December 28, 1897 - A. B. House called a board meeting to transact some business of minor importance. It was decided that a regular monthly meeting of the board be held the first Lord's day in each month.

January 2, 1898 - The first monthly board meeting was held. The treasurer was instructed to buy a stove, a lamp, and door mats for the church.

January 16, 1898 - At a called meeting of the board George W. Looney, Jr., and Jesse Holden were elected deacons of the church. Don C. Brooks was elected trustee. Also Brother O. J. Myers made his annual report as treasurer of the church and Brothers George W. Looney, Jr. and B. Y. Leave were appointed to audit the report.

From January 16 to September 1, 1898 the board met only as called by the pastor. During this period the church prospered.

> September 4, 1898 - At a meeting of the board on the above date, A. B. Houze was kindly and earnestly invited to continue as pastor for 1899.
>
> September 18, 1898 - It was reported to the board that its action of September 4th was not in harmony with the wishes of the brethren. It was found on investigation that the report was only "a tempest in a tea pot." Therefore the action taken on September 4th was reaffirmed.
>
> October 30, 1898 - Singing Evangelist F. C. Huston assisted the pastor, A. B. Houze in a two weeks meeting. Continuous rain crippled the meeting very much, however there were thirteen accessions, and the church was strengthened and encouraged.

During this period, while Brother Houze was minister of the church, the Christian Endeavor was organized with a fine group of young people. A Junior C. E. was in existence during his first ministry under the sponsorship of Mrs. Houze.

In June 1899 Brother Houze tendered his resignation to accept a call to the Church at Riverside California. His resignation was accepted and Brother Walter Stairs of Kentucky was called to preach for the church and he began his work August 1, 1899. He proved to be one of the most efficient teachers of the old Jerusalem Gospel and Apostolic doctrine that the church had had for years. He remained with the church nearly two years, when he resigned to accept a professorship which had been tendered him in Drake University, Des Moines, Iowa. Brother Stairs lived in the Wilson

brick house and Mrs. Carl Wilson told me about being in the home when Mrs. Stairs passed away.

Brother House was then tendered a call to return from Riverside, California to the pastorate of the church and arrived to begin the work in July 1901, and he remained until June 26, 1904. During that time some work was done on the church and the parsonage in New Salem was bought and paid for. During the recent years the church has suffered heavy losses by death and removal and could not pay the salary Brother House could receive elsewhere and for this reason he decided to begin his ministry at Flora, Indiana.

A call was extended to Frank B. Thomas of Carmel, Illinois who accepted and began the work August 7, 1904. During the coming year the church prospered and made creditable gains in its gifts to missions and in membership - there being an increase of over one hundred and fifty dollars to various missions and fifty names added to the church roster.

With permission of the church, during the year Brother Thomas also held two meetings at Orange with seventeen additions, two later on, and one at Andersonville with nine confessions. At the close of the year's work Brother Thomas was asked to continue as pastor another year with an increase in salary of one hundred dollars, which call he accepted. On October 1906 Brother Thomas held a meeting

at Little Flat Rock. He was assisted by Harry K. Shields, of Rochester Indiana, a well known singer.

From the Rushville Republican comes this article:

> The heavy rain of Sunday prevented a large crowd from attending the all day meeting at Little Flat Rock Christian Church, held in celebration of the 75th anniversary of the organization of the congregation. The rain made it necessary to hold sessions inside the church. It was the intention to hold the meetings in the open air, should the weather prove favorable.
>
> Although the attendance was small in the forenoon, some three hundred and fifty people attended the afternoon meeting.
>
> J. I. Orr, of Lebanon, delivered an address along reminiscent lines, and Rev. Walter S. Campbell, of Louisville, Kentucky, formerly of this city, delivered the afternoon address.
>
> The sermon by Rev. D. R. Van Buskirk was a masterpiece of oratory and high Christian Thought.
>
> Rev. Corey, of Cincinnati, who is secretary of the National Christian Foreign Missionary Society, made an eloquent address that was full of excellent thoughts and beautiful sentiments.
>
> The music consisted of the singing of old familiar songs. Pearl Hensley sang a beautiful solo at the afternoon session; Miss Florence Frazer and Miss Rena Guffin also rendered special numbers. Letters, intensely interesting and greatly appreciated, were read from old pastors of the congregation, who live at a distance and were unable to be present. A basket dinner was served in the church at noon.[1]

In 1905 the Little Flat Rock Christian Church joined a contest which was sponsored by the Daily Republican newspaper in Rush County. So many subscriptions for the paper for a certain length of time equaled a certain amount of votes. The piano which was offered for the most subscriptions and votes was worth three hundred dollars and the church received the most votes. This same piano was used for all services until 1940 when a baby grand piano was purchased.

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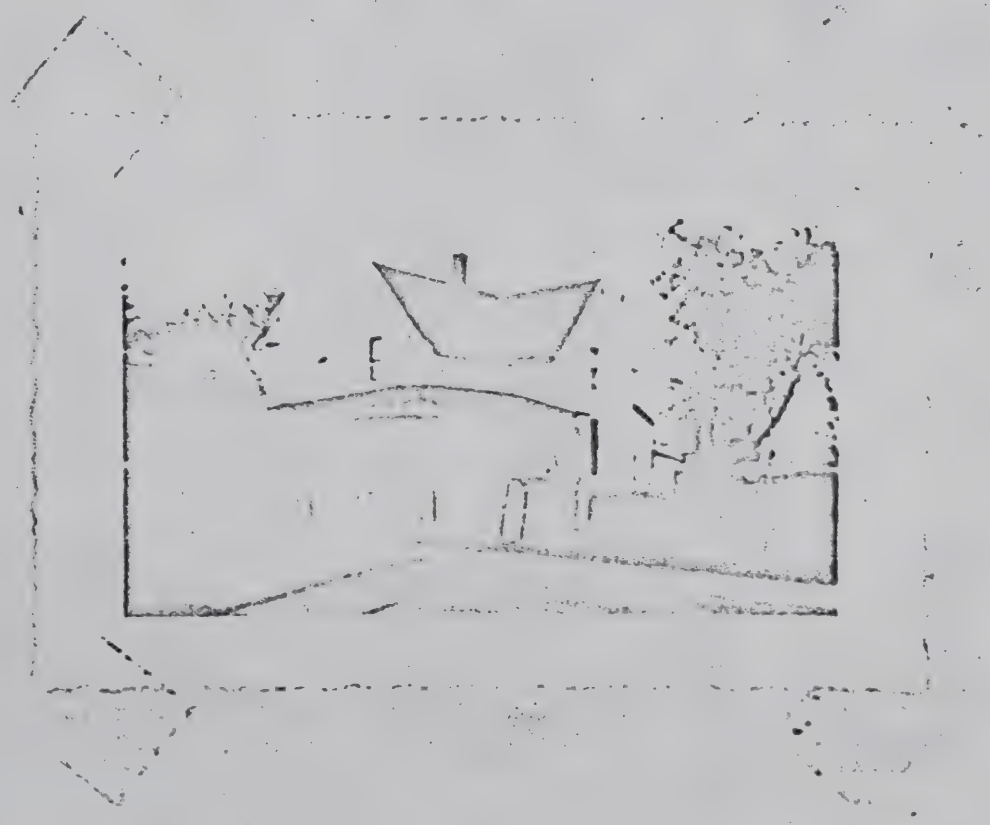
[1] The Rushville Republican, September 12, 1905.

This is a picture of the parsonage which is located at New Salem, Indiana.



One of the interesting organizations in the church was the Round Dozen Club which had in it some of the young ladies of the church. The minutes of their meetings show what they did.

On May 16, 1906, at a picnic given in Mr. Conner's woods, it was decided to organize a club. So the following officers were elected. President, Georgia Amos; Vice President, Bessie Kuhn; Secretary, Bessie Holden; Treasure, Bessie Morris.

Misses Mabel Myers and Grace Kenner were appointed as a committee to name the club.

Rules and By-laws.

I. No one to get angry.
II. Tell each other of their faults.
III. Refreshments limited to not over three things.
IV. Whenever any member of the club wishes to leave the club, they are to send a written resignation and pay up their dues which are five cents a month.

Charter Members.

Bessie Kuhn, Bessie Morris, Mabel Myers, Grace Kenner and Bessie Holden.

Numbers were drawn in the following order to show in what order we would entertain.

1. Georgia Amos	3. Mabel Myers	5. Bessie Morris
2. Grace Kenner	4. Bessie Holden	6. Bessie Kuhn

Friday, June 22, 1906, the club held its first meeting at the home of Georgia Amos. Each one was told of their faults and their compliments. We also received two new members, Misses Ethel Lynn and Hazel Morris.

Friday, July 6, 1906, the club met with Grace Kenner. The meeting was called to order by the Vice President, Bessie Kuhn. Georgia Amos then gave in her resignation as President. After some discussion the resignation was accepted.

Grace Kenner was then chosen President and took charge of the meeting. The President then called on Mabel Myers to place the plan of raising one hundred dollars within three years to furnish one room in the Centennial Building at Indianapolis and have the room named after the club.

Moved and seconded that we bring five cents at every meeting.

Moved and seconded that every one vote, that we make fancy work and sell it, combined with an exchange.

It was then decided that the club would be called the "R. D. C. - Round Dozen Club."

Plans were then made for a festival to be given August 1, 1906, at Mr. Kenner's, and also for an exchange, but no definite time was set for it.

The three new members at this meeting were Elsie Murphy, Alta Wilson and Rhoda Applegate.

July 18, 1906 - The club met at the home of Bessie Morris. Meeting was called to order by the President.

Moved and seconded that the R. D. C. change the festival from August 1, to August 8, 1906, and have it at Mr. O. J. Myers. Committees were then appointed.

August 3, 1906 - The R. D. C. met at the home of Mabel Myers and completed arrangements for the festival to be given August 8th.

August 22, 1906 - The R. D. C. met at the home of Bessie Holden. Meeting was called to order by the President and decided to give any entertainment in which Bessie volunteered to be a boy.

September 19, 1906 - The R. D. C. met at the home of Bessie Stevens completing arrangements for the exchange to be given at Rushville Saturday, September 22, 1906.

October 6, 1906 - The R. D. C. met at the home of Hazel Morris.

October 27, 1906 - The R. D. C. met at the home of Alta Wilson.

November 15, 1906 - The R. D. C. were entertained with their gentleman friends at the home of Rhoda Applegate.

November 30, 1906 - The R. D. C. met at the home of the President Grace Kenner and planned a program for a Christmas entertainment to be given at the church December 24, 1906.

February 2, 1907 - The R. D. C. met with Hazel Murphy at her home. The resignation of the President, Grace Kenner was accepted and Mabel Myers was elected President. The Treasurer also made a report. Mabel Myers refused to take the office of President and Grace Kenner was retained.

June 27, 1907 - The R. D. C. were entertained by Ethel Lynn.

July 25, 1907 - The R. D. C. met at the home of Grace Kenner and all members were present for the first time.

July 11, 1907 - The R. D. C. met at the home of Alta Wilson, but on account of rain only three were present.

August 8, 1907 - Elsie Murphy entertained the R. D. C.

August 22, 1907 - Hazel Morris entertained the R. D. C., but sorry to say that only three were present.

September 4, 1907 - The R. D. C. met at the home of Bessie Holden. The meeting was called to order by the President. Eight members were present. Bessie Morris' resignation was read by the President and after some remarks was accepted, both as a member of the club and as Treasurer. Rhoda Applegate was then chosen Treasurer. They then asked the Secretary to write to the Christian Woman's Board of Missions and send in the pledge of one hundred dollars for the furnishing of one room in the Missionary Training School.

October 10, 1907 - The R. D. C. met at the home of Hazel Murphy and talked of plans for an exchange in the near future.

October 24, 1907 - The R. D. C. met with Mabel Myers and made some plans for a supper to be given October 31, at the home of Grace Kenner in honor of the one who helped with the Christmas entertainment given at the church December 24, 1906.

October 28, 1907 - Rhoda Applegate entertained the R. D. C. and the plans for the supper to be given October 31, at the home of Grace Kenner were completed.

November 20, 1907 - The R. D. C. was entertained by Bessie Stevens.

November 29, 1907 - The R. D. C. met with Dicia Trobough. First it was talked of Georgia Amos' resignation and the Secretary was asked to write to her concerning the matter. Next plans for a Christmas entertainment were made and Dicia and Hazel Murphy appointed as a committee to help the President with the entertainment. It was then decided to take Anna George into the club if Georgia Amos resigned.

December 4, 1907 - Business meeting was held at Mabel Myers.

January 9, 1908 - Ethel Lynn entertained the R. D. C. by having a party for them.

March 22, 1908 - A called meeting was held at the church and plans were made for an exchange to be held at Rushville Saturday, March 28nd. Anna Keaton was appointed to get a room in which to hold the exchange.

The R. D. C. opened its spring meeting of 1908, April 15, at the home of Bessie Kuhn. For various reasons only three of the twelve members were present. Nevertheless an election of new officers was observed and the following names chosen: For President, Mrs. Anna Keaton; Vice President, Miss Hazel Murphy; Treasurer, Miss Rhoda Applegate; Secretary, Mabel Myers. As there was no serious objection when the election was made known to all, the electi n was made to stand valid.

May 6, 1908 - The President called a meeting at her

home with six members present.

The first matter of business brought before the meeting was an oral resignation of the President, who immediately gave over the chair to the Vice President. After some deliberation concerning the question in hand, the motion was made and carried that the resignation be accepted. The next course of procedure was the election of a President. The names of Dicia Frobaugh and Hazel Morris were given in and by course of ballot, Dicia Frobaugh was elected as President.

The new President then called for review of the work done by the club since the organization and all were much pleased to learn that but twenty-two dollars was needed to fill out the pledge of one hundred dollars which was made in the year of 1906.

The question of discontinuing the club or another feature being brought in when the hundred dollar mark should be reached, was discussed, but nothing definite was decided and the question was left for further discussion at a later date. After this all drew numbers which signified the time of entertainment by each member. The draw resulted as follows:

1. Anna Keaton	7. Mabel Myers
2. Dicia Frobaugh	8. Elsie Murphy
3. Hazel Murphy	9. Bessie Kuhn
4. Ethel Lynn	10. Hazel Morris
5. Rhoda Applegate	11. Alta Wilson
6. Bessie Holden	12. Grace Horner

After dainty refreshments were served, all returned home with an urgent invitation to meet with the new President, Miss Frobaugh, at the next meeting, May 20th.

May 20, 1908 - Only three members of the club were present to welcome the new President into her place, but since she is naturally of a kind disposition, she did not feel at all hurt, and the afternoon was pleasantly spent by those present.

No particular attention was given the matter of business, excepting an informal discussion of ways and means of raising the twenty-two dollars which was yet needed to cover the pledges.[1]

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[1]Taken from the Secretary's book of the Round Dozen Club, in possession of Mrs. Walter Morris.

The pledge was met and the money sent in for the room. There is no other record of any meeting, and the group disbanded.

The church extended a call to Brother Roscoe Smith of Delphi, Indiana, at a salary of $750.00 a year, and he accepted to begin his work May, 1907. In March of 1909, the church extended Brother Smith's time another year at the same salary.

At a business meeting of the church April 19, 1908, the membership decided to discard the old plan of selecting officers and follow the plan of electing one third of the official board each year. Accordingly, the official board tendered their resignations, which were accepted.

The following list shows the result of the first election:

Andrew Duffin, Jr. ---- Elder term three years.
Alfred Looney ---------- " " one year.
Bert Beaton ---------- " " two years.

Deacons

Edward Morris --------- Term three years.
M. L. Stewart --------- " " "
Walter Looney --------- " " "
Isom Stevenson --------- " two "
M. V. Logan ---------- " " "
J. Wesley Amuzy ------- " " "
Albert Davidson ------- " one "
Charles Kenner -------- " " "
Curtis Geise ---------- " " "

Treasurer

Albert Morris --------- Term one year.

Clerk

Wilbur E. Logan ------- Term one year.[1]

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[1] The Little Rock Christian Church Record Book.

This new board met and formulated a new code of regulations and by-laws.

Brother Smith closed his ministry with the church on April 1909, having served the church for two years. He accepted a call to preach for the brethren at Fairland in Shelby County.

CHAPTER X

THE CHURCH OF CHRIST ON LITTLE FLAT ROCK

1909-1923

Marshal Long came to the church in June 1909 and ministered for the church until November 1911. He was not a very outstanding minister but was very solid and steady. Mrs. Long helped in the missionary work of the church and was a fine caller. Both were modest, sincere and humble.

The following sketches taken from the Rushville Republican, illustrate the work carried on during this period.

> June 11, 1909 - The Children's Day exercises at the Little Flat Rock Christian Church last Sunday were a success in every particular. The attendance was the largest in the history of the school - 111, and the collection amounted to over one hundred dollars.
>
> Miss Mary Logan, a returned missionary from India, lectured in the morning and a full house to overflowing greeted her. The children gave a program in the evening to a large crowd. The offering went to foreign missions.

> September 24, 1909 - Brother W. T. Bright of Cincinnati spoke at Little Flat Rock last Sunday morning and was entertained by Brother Long.

> October 28, 1909 - Reverend Long and Reverend E. B. Thomas will conduct a revival at Little Flat Rock beginning November 9.

November 2, 1909 - Reverend Kincaid preached at Little Flat Rock last Sunday.

November 16, 1909 - Reverend F. B. Thomas of Kansas, Illinois will speak to all men at the Little Flat Rock Church next Sunday afternoon at 3:30. His subject will

be "Dreams", and all men whether Christian or not, are invited. (Eighty-four men attended this meeting.) Also the meeting is progressing nicely at Little Flat Rock.

November 23, 1909 - The Reverend Mr. Long has closed a successful revival at the Little Flat Rock Christian Church. There were fifteen additions to the church.

March 13, 1910 - Reverend Bennett of Indianapolis preached at Little Flat Rock on Sunday. Reverend and Mrs. Long entertained Mr. and Mrs. Bennett.

June 13, 1910 - Mr. and Mrs. Black of Glenwood and Mr. Anderson of Terre Haute Conservatory of music held a musical at the church.

August 1910 - Miss Franklin, a returned missionary from India, spoke at Little Flat Rock last Sunday.

The title of an article in the county paper about this time states: "Little Flat Rock Christian Church Celebrates Completing of Eightieth Years by an All Day Service."

The eightieth anniversary and home coming of the Little Flat Rock Christian Church, which is one of the pioneer institutions of Christianity in the county, was celebrated yesterday. It was a day of rejoicing for the many scores of people who were present about one thousand. There was not an individual who attended that did not leave feeling more than ever the need and the power of the church.

The Sunday School services were held at 10:00 A.M., and at this service the Rev. S. J. Corey of Cincinnati, who is Secretary of the Foreign Missionary Society, delivered an interesting and helpful talk to the school and its visitors on "The Bible School Among The Heathens." At 11:00 o'clock the Rev. J. N. Jessup of Little Rock, Arkansas, who was for several years pastor of the Little Flat Rock Church, preached a very impressive sermon to the congregation and the homecomers on "The Church, Its Purpose and Power."

After the morning service a basket dinner was served on the lawn, which was one that was worth coming miles to partake of. All the various kinds of products raised in Noble Township were there in abundance, from fried chicken to angel food cake. There was that hospitality about this spread that is far from explainable, but always feasible.

The feast at noon, of material things, was replaced in the afternoon by a feast of spiritual food and sacred music. At two o'clock, services were resumed when Rev. Long, who is pastor of the church, appointed George Guffin, one of the pillars of the church, as chairman. Mr. Guffin, in his pleasing manner, read a history of the church and then introduced the Rev. Steven J. Corey of Cincinnati, who gave a brief history of the foreign missionary life of the church. In the past twenty-eight years of the church and Bible School have given two thousand six-hundred and fifty-two dollars for Foreign Missions. The Rev. H. J. Edwards of Clarksburg, the Rev. J. H. Jessup of Little Rock, Arkansas, and the Rev. Eugene Lewis of Orange, all of whom delivered talks that were intensely pleasing and laudatory of the pioneer institution of Hunt County. The music of the afternoon was furnished by Wagoner's orchestra, Miss Florence France, Miss Marie Clark, Miss Charlotte Bell and Miss Georgia Amos.

At the evening service the Rev. Corey delivered a strong sermon on "Foreign Missions and their Work." After the benediction had been pronounced at the evening service there was not an individual present who did not realize the stability, strength, power and work the Little Flat Rock Christian Church had accomplished in its four score years of life. This church was the solace of the pioneers, the arm of strength to their succeeding generation.[1]

Brother Talmage Jefferes came to the church in January, 1912 and left February, 1913.

During the fourteen months that he was with the church he held a meeting with Bro. Emerith leading the singing. While she was with the church in this meeting she organized a choir, which has been in existence ever since.

Both Mr. and Mrs. Jefferes were very jolly and enjoyed meeting in the homes with groups.

A. G. Saunders began his ministry on March, 1913 and left the church on September, 1913. He was an

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[1]The Bushville Republican, September 6, 1910.

Australian and while he ministered for the church he attended Butler University. He was a great teacher of theology, a fine student, and a capable expounder of the Scriptures.

On Children's Day of this year the offering for foreign missions was something over two hundred dollars, which was more than had been given for some time.

From the Rushville Republican on February 26, 1914 comes this article:

> Bruce L. Kershner of Manila talked on the mission work in the Philippine Islands Sunday morning, and communicated his statesman like knowledge in a clear and interesting manner. A large crowd was present. Little Flat Rock Church supports A. G. Saunders who went to the Island as a missionary last September and is deeply interested in the work there.

Moody Edwards was minister for the church from September, 1913 to September, 1916. He was a great student on the prophets and most of his sermons were on prophecies. He was missionary inclined and after leaving Little Flat Rock, he and Mrs. Edwards studied to become missionaries to Mexico and both served there for some time. He held one or two revivals during his ministry.

During his ministry at this church, the Mission Band and Little Light Bearers were organized.

The "Mission Band" and "Little Light Bearers" were organized in 1915 and 1916, and have been active organizations in the church ever since. They have given the younger ones opportunity to lead and take part in meetings, and help plan the programs.

In the record of the Little Flat Rock Women's Missionary Society on the date of October 1915, is to be found the resolution, "That emphasis be continually laid upon the importance of the Christian training of our children and a committee be appointed to superintend the children's work at the program hour during the vacation months."

At the April meeting the following spring, Mrs. Gertrude Cassidy was appointed superintendent of the children's work, to be assisted by Mrs. Grace Carney. A definite organization of about twenty-five members was formed.

Since that time this organization, known as the Little Flat Rock Mission Band has met monthly under the leadership of its own officers, conducting programs, adopting and reaching aims in membership, subscriptions to the King's Builders and offerings to missions. This work has always been supervised by women appointed from the membership of the Women's Missionary Society. This is a great work of the women and they have always enjoyed the advantages of this splendid training, preparing the children for missionary thinking and doing when they shall have become men and women.[1]

Since April 1916 the Women's Missionary Society has sponsored and guided "The Little Light Bearers". This organization meets the needs of children under eight years of age who are not old enough to take an active part in the Mission Band programs. These meetings are held in connection with the Mission Band.

J. C. Reynolds ministered to the church from 1916 to 1919. He is remembered as a man who could tell bible stories almost to a perfection. One or more was alway used in every sermon. He held one or two meetings himself during his ministry with the church. His ministry was a success for he constantly relied upon the Bible as the rule of faith

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[1] A Book of Remembrance, (Little Flat Rock Christian Church, [illegible] - [illegible]), p. [illegible].

and practice.

During his ministry Harry Armstrong was janitor of the church and soda crackers were being used as the loaf in the communion service. Because the Armstrong were out of crackers, Mrs. Armstrong baked an unleavened loaf. Bro. Reynolds thought it so much better than the soda crackers that he suggested the unleavened loaf be used and it has been so ever since. He also held one or two revivals.

The greater part of all the planning for the present building was done under the ministry of Bro. Reynolds.

Talmadge Lefrees began his ministry with the church on June 1, 1919 and closed 1923. He was a very sociable man and made many friends in the congregation. During his ministry the Girls' Mission Circle was organized and his wife was the first mother of the group. This was his second ministry with the church. The strength of both he and his wife lay in their social power to organize and in their unaffected pleasure in knowing people and their great interest in them.

Another of the fine organizations in the church was organized during this second ministry under the leadership of Mrs. Lefrees. A lot of marvelous training has been afforded the young ladies in the church through this group.

In the spring of 1919 the Women's Missionary Society met in an all day meeting at the church. Mrs. O. H. Greist and "Mother" Ross were the speakers. The primary object of this meeting was to urge and encourage the young ladies

of the church and community to organize a Mission Circle.

A few weeks after the young ladies met at the home of Miss Beulah Murphy in New Salem. Mrs. Bert Keaton was the organizer, assisted by Mrs. Charles Holden. There were eighteen charter members. Mrs. Talmage Lefrees, the minister's wife, was chosen Circle Mother; Miss Helen Morris, President; and Miss Grace Lewester, Vice President.

Miss Morris resigned in a short time because of her marriage, after which she moved to Nashville. Miss Lewester's marriage preceded that of Miss Morris, but as her home was still in this community, she became President.

Miss Thelma Moore was President during the Golden Jubilee. Miss Helen Moore was the Golden Jubilee Treasurer. The Circle sent these two ladies to Frankfort to attend the state convention in May, 1923. The years preceding and following the Jubilee were flourishing ones. There was a membership of thirty to thirty-five. The offering for these years averaged about one hundred and thirty dollars.

The Circle Mothers during the years have been: Mrs. Talmage Lefrees, Mrs. Charles Carney, Mrs. Hazer Roberts (one of the charter members), Mrs. Earl Matney, Mrs. Paul Morris, Mrs. Lee Tinsley, Mrs. Charles Brooks, Mrs. Elmer Owens, Mrs. Chester Mauzy and Mrs. Harold Wilson.

The splendid fellowship existing in the Circle led to a reunion at the church in July 1926. Each succeeding July they have enjoyed a pitch-in dinner at the home of some

friend or member. In the afternoon the regular monthly program is given, supplemented by various and interesting numbers from the members and guests.

Although the Circle is not now as large in membership as in former years, due to the fact that some are teaching, some are in college, and others have become homemakers, the good seed has been sown and will bring forth fruit, thirty, sixty and a hundred fold.

The following have held the office of President: Helen Morris, Grace Webster, Kathleen McKee, Thelma Moore, Dorthy Wilson, Mildred Wilson, Dorothy Nenzy, Agnes Reeve, Gertrude Johnson, Lorene Webb, Mary Johnson, Ruth Geise, Mary Frances Logan, Lois Jean Wilson, Anna Jinks, Mary Jane Spilman.

Early in the nineteen hundred the yearly Easter and Praise Services were held in the homes of the women and at the church. There is a record of such services held about 1919, as recorded in the Rushville Republican.

Little Flat Rock Easter Prayer and Praise Services.

The programs to be given by the North and South divisions of the Little Flat Rock Christian Church next Tuesday were announced today. There will be Easter prayer and praise services and will be held at the homes of two different members of the church. The north division will meet with Mrs. C. J. Myers and the topic will be "Others". The Program, which will be for the Wilkinson, Edwards and Ross divisions of the Women's Christian Missionary Society, will be as follows:

"My Responsibility in Winning Souls for Christ"
Leader, Mrs. William Morgan.

Prayer Service 2:00 - 3:30 P. M.
Prelude, Mrs. Blaine Reeves.
Hymn No. 107.
Scripture, Mrs. Ed. Nesby.
Prayer, Mrs. Will Goddard.
Hymn No. 130.
Talk, Others "Personal Evangelism", Mrs. O. J. Myers.
Reading, "Easter", Mrs. Larry Armstrong.
Vocal Duet, "Others", Mrs. George Smith and
Mrs. Walter Morris.
Scripture, Mrs. Arthur Wilkinson.
Season of Prayer ---
Our Opportunities, Miss Blanche Armstrong.
Our Obligations, Mrs. Cliff Stevens.
Our Consecration, Mrs. Alice Mauzy.
Hymn No. 231.
Benediction.
Service in calling 3:30 - 4:30 P.M.

The south division will meet with Mrs. D. D. Barber and the program which will be identically the same as the one by the north division with the exception that different persons will take part, will be for the Russell, Saunders and Randall divisions of the Women's Christian Missionary Society.

Leader Mrs. Paul Sautenspeck.

Prelude, Mrs. Laverne Dunn
Scripture, Mrs. Clifton Storm.
Prayer, Mrs. Bert Wilson.
Personal Evangelism, Miss Carrie McKee.
Reading "Easter", Mrs. Earl Matney.
Vocal Duet, Mrs. Paul Morris and Miss Goulda Weir.
Scripture, Mrs. Talmage Jefferes.
Season of Prayer ---
Our Opportunities, Mrs. Bert Morris.
Our Obligations, Mrs. Chas. Fisher.
Our Consecration, Mrs. D. D. Barber.[1]

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[1]The Rushville Republican, (1919).

Little Flat Rock Easter Prayer Thursday.

The Program of the Easter Prayer service of the Little Flat Rock Christian Church will be held in the church parlors, Thursday, March 24, at 2:00 P.M., and will be as follows:

Topic, "Our Responsibilities".
Leader, Mrs. Harry Armstrong.

Prelude, Miss Goulda Wier.
Hymn No. 90.
Scripture, Mrs. Frank Reeve.
Prayer, Mrs. Earl Matney.
Vocal duet, Mrs. Paul Morris, Mrs. Paul Daubenspeck.
Three minute talks, "My Responsibility to Others , in the Home, Church, Community and Country".
Short Address, the Rev. Raimage Lefrees.
Hymn.
Special prayers.
Our Students, Mrs. Charles Carney.
Our Missionaries, Mrs. Bert Keaton.
Thank Offering.
Hymn.
Benediction.

All the women of the church and community are invited to attend this Easter service. Although this closes the meetings of the W.M.S., the whole week of March 20-27 is devoted to prayer and soul winning, closing with a special service at Sunday School Sunday morning which will be in observance of Decision Day. Every one is cordially invited to attend these Easter services next Sunday.[1]

In 1920 a representative was sent from the United Christian Missionary Society in Indianapolis to explain the women's work through the Society. Prior to this the women had been organized under the Christian Women's Board of Missions. The merging of several groups into the U.S.M.S. talked over by the group after the explanation was made, and even though a few opposed such action, all supported

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[1] The Nashville Republican, (1919).

the majority vote and became a part of the U.C.M.S. instead of the C.W.B.M. The women's group and the church still support the U.C.M.S.

At the dedication of the new brick building, all of the money was raised to pay for it. An article in the Rushville Republican gives all of the details of the service.

Church debt is raised at Dedication on August 22, 1920

The congregation of the Little Flat Rock Christian Church was free of debt at this date, after erecting a new church at the cost of $35,000.00, including the furnishings, and had a balance sufficient to erect a parsonage on the site with the church.

This beautiful house of worship was dedicated on Sunday, August 22, 1920, with devout and impressive ceremony and at the morning service approximately $31,000.00 was pledged, which in addition to $17,000.00 that had previously been raised for the church, gave the congregation a working capital of about $48,000.00 and leaves a balance, after the church debt is paid.

When the money raising campaign opened after the morning dedicatory service, the goal included not only the wiping out of the church debt, which was estimated at $20,000.00, but also enough to erect a parsonage beside the church so as to make the church a greater power in the community.

The response of the members and friends of the church was a revelation to the most optimistic of the workers and represented a deep and impressive tribute to the ninety years of consecrated history of the Little Flat Rock Church which, contrary to the record of the average country church, has overcome the tendency to decay and has grown and prospered.

"Stripped to our fighting strength," said the Rev. George L. Snively of Lexington, Ill., who had charge of the dedication, "we have between one hundred and one hundred twenty-five members, but we have demonstrated that we are mighty though we are small."

Close to nine hundred people enjoyed the basket dinner which was served in the basement of the new church about two o'clock. There was fried chicken in abundance, together with an immense array of almost innumerable good things to eat.

The afternoon service was devoted to a memorial for the stalwart citizens of the Little Flat Rock neighbor-

hood, who built on such a solid foundation that such a day as this was made possible. The services of the early pioneers who founded the church in 1830 were praised by many speakers.

A particularly happy speech befitting the occasion was made by David S. McKee of Connersville, who recalled many incidents in the lives of the early settlers of the Little Flat Rock community.

An unexpected development of the afternoon meeting was the producing of a book which was published in 1821 and gave some early history of the neighborhood. The book was found in the Rushville Library by L. L. Thomas and turned over to Rev. L. I. Brown of the Main Street Christian church, who displayed it at the afternoon session.

A beautiful ceremony at which the keys to the new church were turned over to the board of trustees, was held in the evening in the new edifice. The morning and afternoon services took place in a tent in the church yard.

The keys were presented by Charles B. Hamner as chairman of the building committee to W. A. Logan, who accepted them as chairman of the board of trustees. This was followed by dedication vows led by the minister, the Rev. Talmage Jeffers, with responses by the congregation. It was as follows:

Minister -- Unto the King eternal, immortal invisible, the only wise God to whom be honor and glory, we now with reverent hearts dedicate this house.

Congregation -- And we humbly pray, O Lord, that Thou wilt accept our offering, and let Thy blessing rest upon it and us, so that by this act of devotion Thy name may be magnified and we may be consecrated anew to Thy service.

Minister -- Here may the word of God be so preached that troubled souls may learn the lesson of faith and trust in their heavenly father and find the shelter and rest and peace that he alone can give.

Congregation -- And may the gospel of Jesus Christ be proclaimed in such a way as to reach the hearts of many who now walk in the ways of darkness and turn them to the "path of the just" which as shining light shineth brighter and brighter unto the perfect day.

Minister -- May the divine ordinances be observed so faithfully in this house as to impress upon the minds and hearts of the people the truths which they symbolize and so conduce to holier feeling, to better living, and to greater joy in Christian service.

Minister and Congregation -- "O Lord, our God, we know that the heaven and the heaven of heavens cannot contain Thee, much less this house that Thy servants have built; yet have Thou respect unto the prayer of

Thy servants that Thou mayest hearken unto the supplications which Thy servants shall make in this place. Amen."

Minister -- When the people here wait upon God may the word of their mouths and the meditations of their hearts be acceptable in His sight.

Congregation -- When, within these walls, we hymn the praises of Jehovah for His manifold mercies, may we sing with the spirit and the understanding; and, as our voices are raised in song, may our hearts make melody to the Lord.

Minister -- In this house, and everywhere, may we think of and do the things that are true and honorable and just and pure and of good report.

Congregation -- And may we keep the unity of the Spirit in the bond of peace, may we put on charity which is the bond of perfectness, may we be zealous in the work of faith and labor of love, and may our light so shine before men that they may see our good works and glorify our Father who is in heaven.

Minister and Congregation -- "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things and for Thy pleasure they are and were created. Amen."

The day's program opened with the regular Bible school, a feature of which was a chemically illustrated address by the Rev. Mr. Shively. People began to arrive early and machines were parked in a field across the road from the church, to avoid noise and confusion near the tent. More than five hundred cars were in the enclosure.

A beautiful grove a short distance north of the church was equipped with playground apparatus for the children and they were entertained there during the day.

The Rev. Mr. Shively preached on the subject "The Fundamentals of Our Faith," at the morning service pointing out the salient points in the doctrine of the Disciples of Christ.

At the conclusion of the sermon, the Rev. Mr. Shively led up to the plea for pledges to raise the debt on the new church, by explaining that $17,000.00 had already been subscribed and that $10,000.00 more was needed to pay for the structure. He explained, however, that inasmuch as Liberty bonds would be accepted at their face value and that death would cancel all obligations on the church debt, it would be necessary to fix the minimum at $20,000 in order to take care of possible shrinkage. It was also stated that pledges could be spread out over a period of three years.

While making the preliminary announcements, the Rev. Shively expressed the hope that some day a parsonage might be erected next to the church so that it might

become a greater force and real community center, little believing, apparently, that the people present would give so liberally that the church debt as well as enough for the proposed parsonage would be subscribed at that time.

The Rev. Mr. Snively announced that a memorial panel would be installed in the new church and that it would contain the names of all the contributors. He urged that pledges be made for whole families and not by heads of families alone. The panel will also include the names of those in whose memory many subscriptions were made.

The first pledge announced was that of the C.W.B.M. Auxiliary of the church. It was for $2,500.00 and was the largest made during the day.

A particularly impressive moment of the morning service was that when John F. McKee, cashier of the New Salem bank, announced that Miss Louise Kenner before her death a few years ago, had left $50.00 in his care in the bank with the instructions that if the church should ever need it after her death, it should be put to such a purpose. Miss Kenner was the daughter of Mr. and Mrs. Charles B. Kenner.

Reverently the whole audience stood to pay tribute to the memory of such a devoted friend of the church, and the Rev. Mr. Snively uttered a brief prayer that she might look down that day and see how her devotion to such a cause was appreciated.

When the contribution of Charles Boyd and Robert Allen Armstrong, two small boys, was announced, it was explained that the $20.00 they gave was earned by Charles by caring for his little brother, Robert.

"I will guess that he earned the money," said Rev. Mr. Snively.

The following pledges were made to pay for the new church built by the Little Flat Rock Christian congregation, and for the proposed parsonage on Sunday, August 22, 1920:

$2,500.00 - C.W.B.M. Auxiliary of the church, of which Mrs. Grace Carney is President and Mrs. Mabel Morris is Secretary.

$1,500.00 - Mr. and Mrs. John F. McKee and family (had previously given $600.00); Mr. and Mrs. W. A. Morris (had previously given $1,200.00).

$1,250.00 - Mr. and Mrs. L. D. Barber and family (had previously given $600.00); Emma Mitchell, in memory of her deceased parents; Mr. and Mrs. Ben C. Brooks (had previously given $2,000.00); Mr. and Mrs. C. B. Kenner and family; Mr. and Mrs. James Mauzy and family.

$1,000.00 - Mr. and Mrs. W. J. Myers and family (had previously given $600.00); Lola Holden in memory of her husband, Jesse Holden; Ben F. Reeve and sons, in memory

of wife and mother; Mr. and Mrs. W. A. Logan and family.

$700.00 - Eliza A. Nolman, in memory of her sister, Margaret, and her parents. She had previously given $500.00, and her sister had subscribed a similar amount.

$700.00 - T. A. Reed, in memory of his wife, sister and parents, having already given $300.00.

$500.00 - Mr. and Mrs. Walter Morris and family (had previously given $150.00); Charles C. Carney and family; Mr. and Mrs. George A. Looney, Jr.; Mr. and Mrs. Howell C. Morris and family(had previously given $100.00); Mr. and Mrs. Paul Lautenspeck and family; Earl Kelney and family; George Smith and family; Theodore Nelson; Edgar Morris and family; Sarah L. Logan and family, in memory of James A. Logan; Lechora and Alice Morris; Bert Keaton and family; Ed Austin, in memory of his wife; J. H. Frazee and family.

$400.00 - Mr. and Mrs. Earl E. Payne; Charles G. Maury and family.

$300.00 - Cliff Stevens and family; M. L. Stewart and family; Mr. and Mrs. Harley Austin; Ed. Newby and family.

$200.00 - Charles Fisher and family (had previously given $500.00); George A. Looney, Jr., and family; Elizabeth J. and Carole Kelney; A. Armstrong and family.

$150.00 - George W. Wunz and family ; Earl Wilson and family; Will A. Logan and family.

$100.00 - John Murphy and family; Ross Smith and family; Mr. and Mrs. O. A. Kimmar; Paul Morris and family.

$100.00 - Charles Wilson and family; Alfred Mooney and family; Roscoe Jefferys and family; N. P. and Mary C. Miles; John S. Williams and family.

$100.00 - George W. Hyatt and family; Isaac Stevens; Will H. Brooks and family; Mamie Williams Overlease; Mr. and Mrs. Frank Hayes; Mr. and Mrs. Glen Miller; McGuire and Brook; Mr. Setcalf; Willard F. Kile and family; Mr. and Mrs. Charles L. Newhouse; Claude Hunt and family; Mr. and Mrs. Edwin G. Fee; Sarah A. Greiser; John Coleatock and family; Lucy Murphy and Roy Murphy and family; Frank Nelson and family; Norton Gray; Mr. and Mrs. Loren Martin; A. J. Perkins and family; Will L. Goddard; Lewis L. Clark and family; H. Lee Wilson and family; Mr. and Mrs. Charles A. Maury and family; Mr. and Mrs. Hugh A. Maury and family; Mr. and Mrs. Vern Lewis; Albert Wilson and family; Thomas A. Logan; Miss Nellie Trobaugh and mother, Mrs. Nellie Trobaugh, in memory of father and husband; John Weir and family.

$75.00 - H. F. Overlease and family.

$50.00 - Louise Penner (deceased); C. A. Kincaid; Mr. and Mrs. O. A. Coleatock; Clifton Stewart; Frank George and family; Arthur T. Wilkinson and family; Omar Stevens; Paul Newmaker.

$20.00 - a Friend; John L. Reed; a Friend; Mr. and Mrs. Frank Lewis; George L. Alexander and family; John T. Cassidy and family; Mary Stevens Cook; Walter and Frances Cookman; Charles Murphy; Ida L. Stevens; Mr. and Mrs. Earl Weaver; Mr. and Mrs. Bill Bowlills; Oscar W. Reese and family; Allen Strahan; Bill and Mary Fisher; Charles Crosier; T. L. Richardson and family; A. A. Wilkinson and family; Ben Stevens and family; Ross Stevens.

$20.00 - Ida Mellen; Charles Boyd and Robert Allen Armstrong.

$15.00 - Earl Priest; Elmer Petchinsna.

$12.00 - Bessie B. Huffman and son.

$10.00 - Mr. and Mrs. Wilbur Mellen; L. B. Brown; S. S. Cook; Mr. and Mrs. Charles Cottingham of Mellen; E. S. Ivens; F. G. Browning; Marcus Kendall and family; Mr. Crook; Noble G. Mills of Connersville; B. L. Harris; Charles Melen; Bill Jones; Mr. Allen Strahan for Elizabeth and Kendall Wolfen; Paul Wolfe and family; Robert L. Hay; Mr. and Mrs. Maynard Colestock; Jessie Rouse and son, Glen; Mr. and Mrs. L. L. Nash; a Friend; Mrs. Glen Miller.

$5.00 - Nottingham Glee and family; Pocahontas Wooley Carr; L. I. Harris; Ann Lutlock and family; George Gorling; W. Schrantz and family; W. Lewis and family; Mrs. Riley Stevens; Charles Ladd; Ann Marshall; William Lough; Theresa Colestock; John Morgan and family; L. A. Lechner; C. L. Brown; a Friend; Miss Tess Holden, in memory of her father, Allen A. Wolfen; a Friend; Gladys Colestock; Alva Hampton and family; George and Josie Morris; Ada Williams; C. L. Tarples; Perry and Cora Brown; M. I. McGuire; L. L. Mellen of Connersville; Mr. S. J. Crutes; a Friend; Mr. and Mrs. Leonard Alsop; Bertha Williams; Mr. and Mrs. H. B. Wells; Martha Hunt; Carl Leigure.

$3.00 - Mrs. J. K. Matter; Mrs. Bert Moore; L. S. Downey and family.

$1.00 - Pearl Halstead and nine others who were recorded as "Friends."

In November of 1919 the corner stone was laid. A tin box was placed in the stone and in the box was a short history of the church; 114 of charter members; a small bible; and different small articles from each family present.

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[1]The Connersville Republican, (August 23, 1920).

During the same fall bazaars were started in the church to help raise money for the new building and one was held each fall until 1942 when the women were asked to share the price of a hen and the men the price of a bushel of corn.

The new church is made of a tan brick and still represents the latest in architecture. It has a tall belfry, in the top of which is a huge, sweet toned bell. Steps lead up to the front door which faces east, and is located at the southeast corner of the building. At the top of the steps there is a vestibule which leads into the auditorium. The auditorium covers about three-fourths of the space upstairs, and it slopes downward, at a slight angle, towards the small stage, located in the northwest corner, on which is the pulpit and two, big armed, soft leather chairs. Aisles run along the outer edge of the auditorium and a wide aisle leads from the front door to the Lord's table. The west side of the upstairs consists of three rooms, which may be partitioned off with sliding doors. The middle room is where the choir sits during the service. There is another outside entrance to the upstairs, which leads into the middle of the south room. Also in this room there is a stairway which leads down into the basement. All of the windows upstairs consist of leaded stained glass.

There is a basement under the whole building. The kitchen is directly under the three small rooms upstairs,

and it takes in all of this space except for the stairway and a cloak hall. Two hot air furnaces heat the building. These are just below the stage upstairs. Off to the north of the furnaces is a large room for fuel. Directly under the vestibule, and covering a larger space, are two rest rooms. A stairway from the outside also leads to the basement. It is located on the south side of the building and begins about eight yards from the southeast corner of the building. The whole building is equipped with an electric lighting system. At first a Del-co outfit was used and when the electric line was put along the road in front of the building, the electricity was received from the line.

The picture below is the present building of the Little Flat Rock Church. The south wall including the vestibule is about seventy-one feet long; the north wall is about sixty-five feet long; the east end is about fifty-one feet long, and the west end is about forty-two and a half feet long.

The Home Base Committee was organized during the ministry of Bro. DeFrees. Blanche Armstrong was the President of the C.W.B.M. Auxiliary at that time, and the first Home Base Committee was organized to raise money to help pay the two thousand, five hundred dollars pledge that the C.W.B.M. Auxiliary had made on the new church building. There had never been a Ladies Aid or anything of that type at Little Flat Rock because the women saw the danger of becoming self-centered through a Ladies Aid rather than maintaining the broader outlook which a thriving missionary organization provides. This was their first effort to raise money among the women for local affairs. The C.W.B.M. Auxiliary were overseers for the Home Base Committee and a chairman, vice chairman and secretary-treasurer were appointed by the officers of the C.W.B.M. Auxiliary. The Home Base Committee raised the pledge toward the new church through bazaars, food sales (called exchanges), rummage sales, produce sales, and hen and egg sales. Some of the farmers promised to give the women all the corn they could pick in one afternoon and several of the young women picked corn and sold it. At the time of the organization of this committee, there were twelve division to the C.W.B.M. Auxiliary and the chairman, vice chairman and secretary-treasurer of the newly-formed committee placed each women in the church in one of these divisions to work on the Home Base Committee. However, the women did not need to be members of the C.W.B.M.

Auxiliary to be members of the Home Base. Each woman in the church was a member of the Home Base whether she was a member of the missionary society or not. This is still true. The women raised the entire twenty-five hundred dollars and furnished the kitchen of the new church in addition to the original pledge. The Home Base Committee has several regular functions at the present time. It takes care of the minor repairs on the church and parsonage and buys all the janitor's supplies. All the flowers that are sent from the church are paid for by the Home Base. However, they are always sent in the name of the church, and if there is a death of a child, they are sent in the name of the children of the church. Mrs. Walter Morris is the present chairman, Mrs. Arthur Atkinson is the vice-chairman, and the secretary-treasurer is Mrs. Charles Wilson.

About this time the church was sharing fairly well to home and foreign missions as is shown in these three reports:

> A letter to Mr. Charles B. Kenner from Fort Wilson of the Foreign Christian Missionary Society, Cincinnati, Ohio, states that he received $171.71 from the Little Flat Rock Sunday School for the Children's Day offering June 1912. Previous to this in March the church had sent $69.49.[1]
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> The Missionary report of 1922 shows a total of $481.34 given to the United Christian Missionary Society, State Missions and Board of Education.[1]
>
> The Missionary report of 1923 shows a total of $489.08 given to various missionary enterprises.[1]

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[1] Little Flat Rock Christian Church Record Book.

CHAPTER XI

THE CHURCH OF CHRIST ON LITTLE FLAT ROCK

1923-1944

W. R. Cady began his ministry March, 1923 and closed August 31, 1924. During his ministry of a little over a year, he held a meeting at the church when most of the youth my age made the good confession and became a part of the church.

While he was with the church the orchestra was organized under the leadership of Edward Gwinnup and assisted at the piano by Miss Mary Heaton.

> The music of an orchestra brings a message that elevates, purifies and beautifies life. Walter Damrosch has said that "every child should learn how to sing and how to play at least one musical instrument."
>
> Based upon the truth of these facts, the orchestra was formed about 1923. Mr. Edward Gwinnup was the first leader, ably assisted at the piano by Miss Mary Heaton. At the time this orchestra was started very few in the church knew how to play musical instruments. All those interested in having an orchestra met in the church house one evening and Mr. Gwinnup suggested to the children and young people, after conferring with the parents, what instruments each should and could play in order to make a complete orchestra. Mr. Gwinnup took it upon himself to teach all those who did not know how to play instruments and because of his interest and loyalty, many of the orchestra members began to take private lessons from him and other music

teachers, and in a short time a fine orchestra was established. Mr. Gwinnup's earnest conviction that music was a vital factor in the spiritual life of the church led him to devote his time toward directing the available musical talent in the orchestral work. The development of the orchestra has been due also to the sympathetic assistance of the parents and friends, and return was met with gracious and generous appreciation. Early in 1933 the orchestra brought its first message during the morning church service.

Mr. Jesse Stevens later contributed his services as leader. Afterward the orchestra was under the direction of Mrs. Paul Morris, who had the ready assistance of Miss Esther Geise at the piano. In 1930 Miss Mary Keaton, assisted by Misses Maxine Morris and Bernice Browning as pianists, contributed her services as leader in a devoted and competent manner.[1]

The orchestra was a great factor in the church life. Its music was filled with inspiration for all who heard it. Its members were always willing to add their part to any regular or special service. Because most of those who were first taught by Mr. Gwinnup have moved away, and some have united in marriage, and also in view of the fact that few of the younger generation have tried to play musical instruments, the orchestra, at present, is not functioning.

Dean E. Walker ministered to the church from September, 1924 to March , 1928. During his ministry with the church he fostered the organizing of the Ruth County Evangelistic Association. This association sponsored county wide men's meetings which was a fellowship that had been greatly neglected in the county. This brought about a greater unity between the churches of the county and helped all

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1 A Book of Remembrance, (Little Flat Rock Christian Church, 1830-1930), p. 30.

Christian people to become better acquainted with one another.

The Christian Endeavor had lost momentum before Brother Walker appeared on the scene, but soon after his arrival the group became a wide-awake, and active organization as is quite noticable in the picture below, of the young people.

The church board had been meeting only at a called meeting, but during Brother Walker's ministry the board began meeting regularly each month and have been doing so ever since. The church building was beginning to show signs of deterioration so through the suggestion of the church board a fund was started to make the necessary improvement.

While he was with the church he held one evangelistic meeting of his own and Brother F. M. Conary helped him with the preaching in another meeting. The records up to 1930 showed that of the present membership more had accepted Christ under his ministry than that of any other minister.

One of the outstanding features f his ministry was a system of organized called which was begun early in his ministry and continued until he left. The membership was divided up into sections and during the winter months on certain evenings each section would meet together at one of the members homes visit there awhile and all go in a body from there to two or three other homes in one evening. A fine spirit of fellowship and visiting resulted from this practice.

Not only was a county men's meeting started during his ministry with the church but a men's community meeting began functioning and met about once each quarter. Several outside speakers spoke to this group and each year a rabbit supper was held. During the rabit season Father's and son's

would spend a morning hunting rabbits in the community, and in the afternoon they were dressed and along with the other trimmings a fine supper was prepared by the men. An oyster supper was always held each year by the men of this group. Such men as Bruce Kershner, H. H. Halley, and Melvin Grove Kyle, President of Xenia Theological Seminary spoke before this group of men.

The greater portion of his calling was done among those who had fallen away from the church. This was practiced with very favorable results as several began attending services regularly. The attendance at regular services was good and on special days the crowd could not be accommodated.

While he was with the church he noticed that a splendid social consciousness of the church was well developed, and that the spirit of helping those who were sick in the community to put in their crops or harvest them was practiced regularly. On several occasions the whole community would take off a day and help a farmer who, because of sickness, had been unable to put in or harvest crops.

Brother Taber recalls several interesting personal items which should be mentioned. The first family car was purchased soon after he came to the church and the church went on his note for it. He recalls the splendid advice received from C. J. Myers on important matters of the church and community. Brother Myers never gave advice on the spur

of the moment for it was only after a walk over the farm, after a meal, or just before time to go home that he would give his opinion and advice. He remembered one cold winter night when it was several degrees below zero that he was unable to start his model T to attend a meeting at the church. So, in spite of the fact that it would not start, the coldness, and snow, he walked to the church to find no one there. He mentioned the fact that there were very few Sundays in the year but that Brother Ed Mud did not attend services regularly, and every Sunday morning he had a sack of candy for the children. Immediately after the service all the children would gather around his car and he would pass out a sack full of candy. He did this for twenty-five or thirty years, if not longer.

A meeting for those interested in the Little Flat Rock Cemetery and desirous that it be put in good order and kept so was called for Wednesday evening, June 24, 1925 at the church. More than sixty responded to the call and formed an organization named the Little Flat Rock Christian Cemetery Association, which adopted By-laws consisting of ten articles. Russel B. Titsworth gave his services as an Attorney in drawing up a constitution.

This association and its funds were to be governed by a board of three trustees and at this first meeting the following trustees were elected: Walter Morris, for three years, Carl Wilson, for two years, and Thomas C. Nelso, for

one year. As each trustee's term expired, his successor was to be elected for a three year term, thus necessitating the election of one trustee each year. The trustees were empowered to form their own plans for soliciting and collecting a cemetary fund and for the improvement of the cemetery.

Mr. Hamilton Miller left in his will three hundred dollars for the upkeep of the cemetery. This money was turned over to the trustees of the church on July 1, 1933 and they loaned out the money as suggested in the will. Mr. Miller suggested in his will that when a permanent organization was established for the upkeep of the cemetery that the money was to be turned over to it for the upkeep of the cemetery. At this time the church was still called the Little Flat Rock Church of Christ, for it is so written in the will.

Upon the organization of the Cemetery Association the trustees of the church would not turn the money over to the association because of some personal differences. However, this did not keep the cemetery from being taken care of, because in August of 1935 subscriptions and donations were taken for the Little Flat Rock Christian Association and $879.00 was subscribed. During the last of August and first of September of 1935, many of these subscriptions were worked off at the rate of twenty-five cents an hour per person, and forty cents an hour for a man and a team. Over fifty men, some of them with teams, started work on

the cemetery. A blue print of the cemetery was made in order to know the exact location of each stone and grave. All the stones were removed, the ground was plowed, worked, and sowed down in grass. Later the stones were replaced.

During the ministry of Brother Tinsley the Association was reorganized. At a meeting the Little Flat Rock Church voted that the Church Board be the Association, and that the Church trustees turn the Hamilton Miller fund over to the Association. By this time the fund had accumulated to the amount of $664.34.

At the present time the officers of the association are as follows: Carl Wilson, Chairman; Walter Morris, Grounds; Thomas C. Nelson, Secretary and Treasurer. With the combined funds and collections and interest on money loaned, the funds were $2,123.03 on May 22, 1944.

A tablet was unveiled on the site of the first church in Rush County, in Noble Township, Sunday afternoon, by the chapter of the Daughters of the American Revolution. The presentation was made by Mrs. Millard Ames, regent of the local chapter, and it was accepted by A. L. Gray.

Last year was the one hundredth anniversary of the founding of the church - the Little Flat Rock Baptist Church - and plans were made for the unveiling of the tablet last fall, but the weather interfered and it was impossible to hold the ceremony until this spring.

The tablet was imbedded in a boulder found on the Noleman farm in Noble township and at the top is engraved the year "1825". The inscription reads as follows:

"The first meeting house in Rush County was built near this spot by the Little Flat Rock Baptist Church in 1825. Size 30 by 23 feet."

Below the inscription is engraved the year "1925."

A good sized crowd of people attended the unveiling program, which opened with the singing of "America" followed by a prayer by the Rev. Gibson Wilson, pastor of the First Presbyterian Church.

In her presentation address, Mrs. Amos, recounted some of the early church history of the county, recalling that the first church was organized in 1821 and that the congregation met at the homes of members until the meeting house was erected in 1825. She said that the first church was located on the Mackleman farm.

Mrs. Amos' address was followed by a number by the D.A.R. quartet composed of Mrs. D. D. Van Cedol, Mrs. Bill Amos, Mrs. Earl Moore and Miss Sanda Hyatt.

After the acceptance address by Mr. Gray, the quartet sang "The Little Brown Church in the Dell," and the benediction was pronounced by the Rev. Mr. Wilson.[1]

During the earlier part of his ministry at the church, Brother Walker attended Butler University College of Religion a few days each week until he received his B.D. Degree. During this time his good wife kept the home fires burning, thus helping him immensely in attaining further education.

H. W. Mount became pastor for the church on July 15, 1928 and finished his ministry February 22, 1931. In December 1929 he assisted George Hyatt in a meeting at the church which resulted in several additions. During the last day of this revival the debt on the present building was paid in full and with an appropriate service the note was burned December 22, 1929.

A Memorial Service was held at the Little Flat Rock cemetery Wednesday, October 3, 1928, at 12:30 P.M. The program was as follows:

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[1] The Rushville Republican, (1928).

Hymn - "Faith Of Our Fathers."
Responsive Reading - Psalm 24.
Address - "Interesting Facts From the Life of J. P. Thompson" (1793-1878).
Mrs. Harry B. Armstrong of "The Night Group", Great-grand-daughter of J. P. Thompson
Prayers - "Our Pioneers", Mrs. Cora L. Saxon of Fairview
"The Present Workers," Brother Harry W. Mount.
Hymn - "My Faith Looks Up To Thee."
Benediction - (In Unison).

While he was minister of the church the one hundreth anniversary was celebrated. A clipping from the Daily Republican gives the following:

Centennial observance at Little Flat Rock Church, June 13, 1920. Approximately one thousand people attended the services in honor of the one hundredth birthday of the church.

An all day program, which included a huge basket dinner at noon, was enjoyed and a completely successful day in commemoration of Little Flat Rock's centennial anniversary was held. A registry of all people present was kept by Earl Mathey who reported that over nine hundred persons signed this list during the day, and it was estimated that fully one hundred people were present who failed to sign his register.

The day's program started at nine thirty with the regular Sunday School service which included special music by the Sunday School orchestra. The remainder of the morning's program consisted of a piano prelude by Miss Mary Keaton; several congregational hymns; announcements by Rev. Harry W. Mount, pastor of the church; scripture readings, invocation; special songs by the following quartet: Paul Morris, Lavonne Morris, Ethel Coles and Bert Wilson. There was a sermon by Rev. J. M. Jessup, of Lafayette, Indiana, who was the first resident pastor which the Little Flat Rock church had.

The large basket dinner was served in the basement of the church during the noon hour and the afternoon program started at two o'clock.

One of the features of the afternoon session was the reading of a history of the church by Mrs. Harry Armstrong, great-grand-daughter of the founder of the church, J. P. Thompson. A special song, written by Miss Blanche Armstrong and entitled "Little Flat Rock

On The Hill," was one of the congregational songs rendered during the afternoon.

Other special music for this session was a duet by Theresa Martman and Mabel Morris; a quartet number by Harrison Carney, Agnes Reeve, Maxine Morris and William Morris, and numbers by a quartet from the Orange Christian Church.

Reminiscences by former pastors were also an enjoyable feature of the program. These ministers who formerly occupied the pulpit at the Little Flat Rock Church - J. H. Jessup of Lafayette, Talmadge LeFrees of Greenville, Illinois, and Ivan E. Walker of Zionsville - related many interesting incidents which occurred during their pastorates at Little Flat Rock.

A report of letters of regret received by the invitations committee from people who were unable to attend was read by Mrs. Earl Matney.

The crowd adjourned to the church yard following the benediction and every one was presented with a piece cut from the huge birthday cake by the young ladies of the church. During the day this cake was on a table in front of the pulpit. The cake bore one hundred candles and at the close of the service the cake was carried by four young men to the front lawn and served to the congregation.

A young maple tree, to be known as the Centennial tree, was planted in the northeast corner of the churchyard before the gathering was dismissed.

Visiting pastors who were present included George D. Hyatt of Centerville, Charles I. Stephenson of Rushville, Max McMullen of Milroy, Dougall McCall, pastor at Big Flat Rock and Fairview, J. H. Mavity of Nobleville, S. T. Crawley of Clarksburg, and Ben Davis, J. M. Cross of Center and Raleigh, R. E. Clark of the New Salem M. P. church, Urban Ogden of Flat Creek, and Dr. Hope Nicholson, Indian Missionary from Bilaspur, Central India.

The crowd attending the centennial program was so large that the church could not hold all of the people. A large tent, fitted up with an amplifier, was stationed near the church and a large audience sat in this improvised structure and heard the sermon by means of the amplifier.

All the committees left nothing undone. Mrs. Walter Morris, the chorister, led the music during the day. Bert Wilson, the chairman, performed in a most delightful and efficient a manner.

In addition to all this work, the program committee had printed a very unique book called "A Book of Remembrance" (Little Flat Rock Christian Church, New Salem, Indiana, 1830-1930). It consists of sixty-five pages

touching just the high points in the life of one hundred years of this unusual and historic rural church.[1]

The one hundreth anniversary cake of the Little Flat Rock Christian Church contained the following things:

Cake		Icing	
Sugar -------	20 lbs.	15 lbs.	granulated sugar
Butter ------	10 lbs.	25 lbs.	confectionery sugar
Milk --------	5 qts.	33	eggs
Eggs --------	7 doz.	1	lb
Cake Flour --	7 boxes.	500	paper napkins (Pastel shades)
Baking Powder	1½ lbs.		
Vanilla -----	3½ ozs.		
100 pink candles			

Total weight of cake was about ninety pounds.

All of this material was brought to Grace Armstrong's home and she made most of the smaller cakes, a few were furnished by other members. The anniversary cake consisted of 24 large white cakes; the bottom of the anniversary cake consisted of nine cakes and it came up in a pyramid fashion with one being on the top. This anniversary cake was covered with white icing and the one hundred pink candles were put in a consistent and even matter over the cake. It was said by someone at the anniversary that this cake would have cost around fifty dollars had they ordered it.

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[1] The Rushville Republican, (June 16, 1930).

Below is a picture of the one hundredth anniversary cake.

J. Lee Tinsley was minister for the church from May, 1931 to August, 1937. The first sermon that he preached as the minister of The Little Flat Rock Church was entitled "Use What You Have." That sermon still rings in the minds of many of the members for it seemed to touch a responsive cord in the hearts of all who heard it.

While Brother Tinsley was with the church a debt of seven hundred dollars was cleared which had been accumulating for several years. When the drive was completed for the debt, nine hundred dollars was received. This was a goodly amount considering the times for corn was worth only sixteen cents a bushel and other produce was down accordingly. During these hard times when it was difficult to meet the church budget, Brother W. A. Morris who had sold timber from two large wood lots, offered the limbs and end timber to the church if the members would come and cut it up and haul it to the church. A day was set and between fifteen and seventy-five men and boys brought axes, cross-cut-saws, teams and wagons, trucks, tractors and buzz-saws and over fifty cords of wood were brought to the church.

This spirit of helping the church and others especially those who were sick in the community and could not get their crops in or harvested was manifested with several in the community during the ministry of Brother Tinsley.

One year while he was with the church there came a terribly dry spell and the community became worried about the situation, so Brother Tinsley and the church members set a date for the community to come to the church building and pray for rain. The building was packed and they sang prayer hymns and many men, women, and children prayed and before the meeting was over a shower came and a good rain that night. This was indeed a great experience for the church and community.

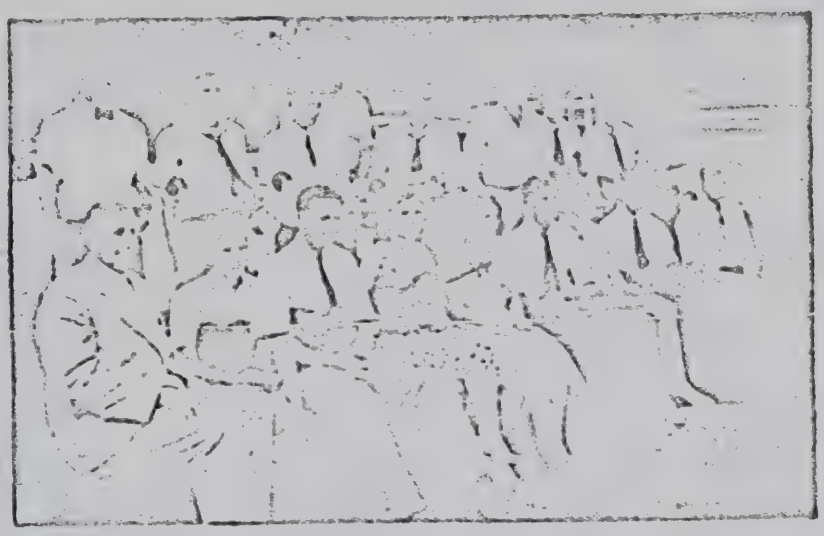
Brother Tinsley was one of the most active ministers that this church has ever had. He did a lot of calling on the membership, sick, shut-ins, and prospects. The youth of the church were very active in the Christian Endeavor, Bible School, church and orchestra. The Triangle and Mission Band were also very active. Many of the youth participated in the services of the church on several occasions. He was one of the most spiritual men that had ever preached for this church.

Several outside speakers of note were called in on different occasions. They are as follows: Hilton U. Brown of Indianapolis; George I. White, Lawyer and elder at the Christian Church in Franklin; Bert Johnson, minister of the Irvington Church in Indianapolis; Edwin R. Errett, Editor of the Christian Standard; Professor Orville J. Stivers, Superintendent of Public Schools in Jefferson County, Kentucky; Professor Z. C. Cameron, College of

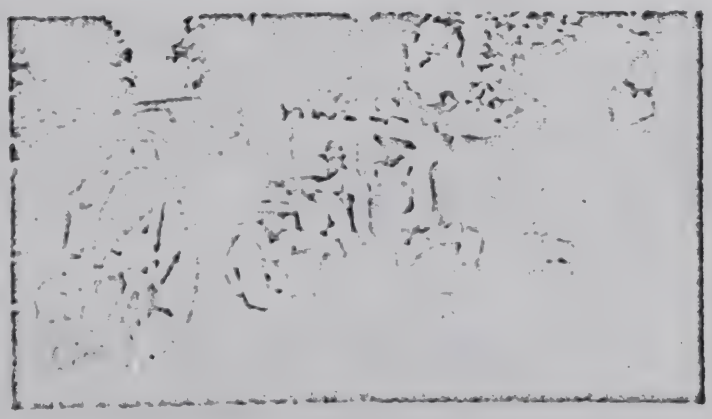
Religion, Butler University; Edwin Marx, missionary to China; E. R. Moon, missionary to Jamaica; C. I. Hoover, State Secretary of Indiana; and Larry Brandon, Secretary of the Farm Bureau in Indiana.

Brother Tinsley held an evangelistic meeting practically every year he was with the church, either on his own or with the aid of some preacher. During his ministry with the church there were eighty-seven additions.

Below is a picture of the church orchestra during the ministry of Brother Lee Tinsley.



This is a picture of some of the men that cut wood for the church from the woods of W. A. Morris.



A whole issue of "The Church Friend" was given over to Lee Tinsley and the Little Flat Rock Christian Church in May, 1944. It has the following information:

> Pastor has mapped out ten sections one by four miles with two men on one team, two women on another and two young people on another, and when some word needs to go out it goes with a capital C.
>
> The year book shows the following report for the past year: 200 members; 100 families; 150 Sunday School enrollment; [illegible].00 missionary offering; 57 members of Missionary Society; 20 Circle girls; 15 Triangle girls; 15 in Mission Band; 40 Christian Endeavor members; and 77 young people supporting the church in some way. The home Base Committee is very active.
>
> April 29, 1933 in Bible School, record attendance was last year, 183.
>
> Seventy men and boys cut 50 cords of wood and filled basement in one day.
>
> A beautiful and well kept cemetery adjoins the church property. The oldest monument is marked 1847.
>
> The church orchestra is eleven years old and averages from sixteen to twenty members.
>
> The church finance is strictly budgeted and the spirit of giving systematically was handed down from the beginning when each faithfully gave according to their wealth.
>
> The church has a library with two hundred books.
>
> When I asked Brother Tinsley how he retained his youth so perfectly at the age of seventy-two, this was his reply: "I keep physically fit by visiting my doctor often and tell him to keep me well. Keep my brain fresh by reading new books whether I agree or not. Keep the spirit of Christ uppermost in my mind at all times and under all circumstances."
>
> Every family in the church hails from the farm save one, and naturally this is the village blacksmith. Preaching every Sunday morning and evening.[1]

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[1] The Church Friend, Ora Mclaniel, Editor (Advance, Indiana: Pastor Publishing Company, May 1934).

An article in The Rushville Republican gives a splendid account of the One Hundred and Fifth Anniversary in the following manner:

> The Little Flat Rock Christian Church, located in Noble Township, was the scene of a memorable occasion Sunday, May 19, 1935, when about four hundred friends and members gathered in a homecoming, honoring the One Hundred and Fifth anniversary of the founding of the church. This church was organized the third Sunday in May, 1830, by Elder John P. Thompson. Elder Thompson, inspired by the preaching of "Barton" John Smith, brought the Reformation idea to this part of the country from Kentucky. This church is the "Mother" of the Christian churches here.
>
> The services began with the Sunday School period at 9:30 A.M., Virgil Wilson, Superintendent, in charge. It was attended by one hundred and forty-three, and a collection of four dollars and eighty-six cents was given. The Sunday School was organized in 1864 and reorganized in 1872 with John W. Myers, Superintendent, and Annie Reeve, Secretary. It is interesting to note that in their report at that time, the average number of chapters of the Bible read weekly was six hundred and seventy-one, with an average attendance of fifty-five.
>
> The regular church services were conducted at 10:30 A.M. by the pastor, the Rev. Mr. Lee Tinsley. The Rev. Mr. Tinsley has been a minister for forty-seven years, serving many churches efficiently and faithfully. His sermon dealt with the foundation of the early church. He laid the background for the afternoon services. Franklin Morris, in a splendid manner rendered a beautiful solo for special music. Communion services were conducted by the elders, Lavern Dunn and Charles J. Brooks.
>
> At the close of the morning worship, Walter Frazee of Long Beach, California offered thanks for the bountiful dinner which was spread in the basement. The dining rooms were nicely decorated with spring flowers and flags. A beautiful anniversary cake, which had been prepared by a few of the mothers was a pleasing decoration. The large cake, which weighed 20 pounds, was adorned with a large pink candle signifying one hundred years of church service and five small tapers representing the last five years of work. Miss Lillian Reeve and Miss Lelah Ross, in a most charming manner, cut the cake after which it was served to the guests at the noon hour.

Miss Mary Beaton opened the afternoon session with a piano solo, and Mrs. Walter Morris led in the congregational singing, followed by the invocation by Rev. Tinsley.

Mrs. H. B. Armstrong, chairman of the program committee, presided during the historical part of the program. She presented each number and introduced the speakers. Mrs. Olen Cruell conducted an impressive memorial service for those whose deaths had occurred since the centennial. Her scripture was Rev. 14:13 and was followed by the reading of the poem "Golden Bells." As the poem was read, a white flower for each person deceased was placed in the memory basket. There were eighteen former members thus revered. Mrs. Alfred Morris sang a beautiful memorial song, and Rev. Mount offered the prayer.

This was followed by Mrs. Armstrong, who gave a brief biography of Mr. Nyland T. Brown, a pioneer preacher and doctor. Mr. Brown was one of the early members of this church, and he delivered an address when this church celebrated its fiftieth anniversary. A part of this address was given by Mrs. Armstrong. The bringing of this reformation was stressed by Mrs. Armstrong, whose family has been closely connected with the history of the church. Discussion of the Seventy-fifth, Eightieth and One Hundredth anniversaries was well given by Bill Logan, J. Blaine Reeve, and Lavern Dunn. Miss Alice Morris, a former member, and Mr. Arie Taylor of Rushville, followed with a splendid vocal duet. The different church buildings, four in number, were ably dealt with by Walter A. Morris. Mrs. Lou Morris, representing the Rainbow Sunday School Class, presented the church with two flags, one of our nation and the other the Protestant church flag. Mr. Lavern Dunn, Chairman of the board, accepted them.

Judge John M. Titsworth of Rushville, a former member, presided during the reminiscence period of the program. He gave an inspiring talk on the influence of Little Flat Rock Church in his life and others. He was followed by Walter Frazee who gave some interesting points about the church and Elder Thompson. Mr. Frazee also led the congregation in singing "Abide with Me." Blain Frazee dealt on the life of Rev. R. S. Frazee, a pioneer preacher-farmer. He closed his remarks with the beautiful poem dedicated to Rev. Frazee by Vachel Lindsay, poet.

Among the visiting ministers who responded informally were Rev. C. R. Cady of Pendleton, Rev. H. A. Mount of Indianapolis, former ministers, and Rev. E. C. Riley of Midway, Kentucky, and Rev. Punderbark, Rushville. Some interesting and amusing incidents were given by

them.

The services closed with the congregation singing "Blest be the Tie" and benediction by Rev. Cady.

Among the guests present were Rev. and Mrs. W. R. Cady and daughter, Pendleton; Mr. and Mrs. George Hamilton, and Misses Amanda and Edith Hamilton of Greenburg; Mr. and Mrs. Lester Alexander and family, Indianapolis; Mr. and Mrs. Harry Riley and family, Greenfield; Mr. and Mrs. Noble C. Mills of Connersville; Miss Lillian Carpenter of Greenfield; Harry Davison, Fortville; Mr. George Robison, Mrs. John Draper and daughter Miranda, Bert Myers, and Miss Myers of Greenwood; Bert Wilson and family and Lowell Morris and family of Manilla; Mr. and Mrs. O. L. Hamas, Mrs. J. H. Frazee, Mr. and Mrs. Arie Taylor, Rev. and Mrs. Vanderburk, Mrs. Austin Frazee, Mrs. John Ellers, Mrs. Lincoln Duffin, Miss Laura Grusler, Mr. and Mrs. Leon Stevens, Mr. and Mrs. A. V. Logan, Miss Mary Logan, and Mr. and Mrs. Walter Frazee of Rushville; Mr. and Mrs. Edwin Frazee of Orange; Mr. and Mrs. Will Brooks of Carthage; and Ed Calmup, Brookville.[1]

On July 25, 1937, Brother Tinsley celebrated his fifty years in the ministry and this was his closing date to minister to the church. The Rushville Republican has this to say about it:

> A large and appreciative crowd of people met at the Little Flat Rock Christian church Sunday, July 25, 1937, to honor the Rev. Lee Tinsley, who on that day completed his fiftieth year as a minister. He began his services at Lanesville, Indiana, August 1, 1877, and has served continuously as a preacher. He never knew what it was not to have the care of a church.
>
> He ministered at churches in Indiana, Kentucky and Illinois serving in all twenty congregations. During this time many were led to accept Christ. During his ministrations at the Little Flat Rock church eighty-seven have been added to the church.
>
> July 25, 1937 was not only a golden jubilee celebration honoring Rev. Tinsley, but on that day he closed his work with the church, and the afternoon was given over to the Christian churches of Rush county, when they had their annual county meeting. Rev. Tinsley began his services with this church in May, 1931.

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[1] The Rushville Republican, (May 20, 1938).

He gave much volunteer services all through his fifty years of ministrations. Since 1935 he has given his volunteer service to the rural churches of Indiana, serving as chairman of the Indiana Rural Church Commission, and as he has no particular church at the present time, he is serving daily the rural churches of Indiana, and is holding throughout the state Rural Church Institutes.

The Rev. Mr. Tinsley presided at the morning service and there were large audiences at the Sunday School and church worship. Several special numbers were on the program. A basket dinner was enjoyed at the noon hour.

During the informal period twenty-five ministers from the brotherhood took part in the program. They brought congratulations, felicitations and jubilee gifts from their congregations. Many personal gifts were also presented to Rev. Tinsley. The churches that he had served previously responded in a generous way as well as the congregation of Little Flat Rock.

From Indianapolis, Rev. F. A. Smith, general secretary of the pension fund; Rev. C. M. Rocum, secretary of Foreign Department U.C.M.S.; Rev. C. I. Hoover, state secretary of Indiana Christian Missionary association; Rev. Bert Johnson, pastor of Downey Ave. Christian church, were present. Rev. Herbert Tinsley, Marion, Kentucky; Rev. Theo. Cord and George D. Wyatt, Connersville; Rev. Stamper, Springport, Indiana; Rev. Jones, Bedford; L. E. Brock, Indianapolis; G. F. Foser, Ninevah, Indiana; Lee Jackson, Winchester, Indiana; W. C. Friend, Laurel, Indiana; and from Rush County, Revs. Thompson, Southerman, Ross, Mutt, Crawley, Frazee, Everhart, and Morris, all of Rush county were present as ministers of the Gospel. Rev. Taylor of Fortville, Indiana was also present.

Many guests were present. One hundred and seven registered from out of Rush county. Illinois, California, Florida, West Virginia, Kentucky and Pennsylvania sent a number who participated in the celebration.

The pitch-in dinner was served in the church basement. The tables were decorated in gold and a lovely cake adorned Rev. Tinsley's table. The cake was decorated with fifty yellow candles.

In the church proper were many beautiful baskets of gladioli, sweet peas and other summer flowers, picturing a gorgeous setting suitable for this occasion.

A beautiful basket of gladioli were presented to Mrs. Tinsley, who had always been an inspiring and encouraging mate for the retiring minister. For fourty-four years of the ministry Mrs. Tinsley had labored faithfully, always meeting problems that came to her in this capacity in a gracious and efficient manner.

The church was presented with a lovely handmade alter set by Miss Alice Morris, as a memorial to her sister, Miss Leonora Morris, who made the gift. It is very beautiful and represents many hours of thoughtful and meditative work. Mrs. Walter Morris led the singing in the morning and Rev. L. L. Brock led the music during the afternoon services. Miss Mary Neaton presided at the piano.

The success of this day was due to the hearty cooperation of the officers, the various communities and the whole church. A fine feeling of fellowship was present.[1]

Brother George Harris was minister for the church from October 1937 to October 1945. Several things were accomplished under him during these years.

In February of 1938, a Leadership Training School was started and one has been held each year since, during his ministry. Also in the same month Youth Week is observed with young people filling all offices for one or both Sundays of this week. These two observances have been going on for the past seven years. Also in 1938 limestone was put on the driveway at the parsonage, the barn and house were painted, and lights were installed at the barn. In the same year the church was redecorated on the inside, the outside was painted, two new furnaces were installed, and limestone was put on the parking space in front of the church building.

The Rushville Republican gives a fine description

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[1] The Rushville Republican, (July 25, 1937).

of the home coming held at the church in October 1938.

> About three hundred and fifty attended the various services of the home-coming celebration held at Little Flat Rock Christian Church, Sunday. Dr. A. M. Elliott of Mt. Vernon, Ohio, gave the main address of the day when he spoke on "Service" in the afternoon. Dr. Elliott is superintendent of public schools at Mt. Vernon and has held that position for eighteen years. He is the father of Mrs. George Harris, whose husband is pastor of the church.
>
> The church has recently been improved by decorating, the addition of a new furnace, repainting the outside of the building and the rebuilding of the windows.
>
> One hundred and one attended the Sunday School and Brother Harris presented the morning sermon. Mrs. Loren Milk and Mrs. Lowell Norton sang a duet. Miss Mary Heaton presided at the piano and Elmer Owens led the music during the day.
>
> A beautiful pitch-in dinner was served at the noon in the basement of the church. The homecoming service began at two o'clock and was as follows: music, prelude, "The Heavens Are Telling" by Miss Heaton; hymn, congregation; quartette, Messrs. Smith, Uhral, Owens and Dunn; welcome, Carl Wilson, President of Board; response, the Rev. Lee Titsley of Franklin; informal period, congregation; address by Dr. Elliott.
>
> Guests were present from many places in the county and also Shelbyville, Indianapolis, Connersville, Franklin, New Castle and Mt. Vernon, Ohio.

Brother Harris started a church bulletin for each Lord's day in 1939, and this has been continued throughout his ministry.

In the spring of 1939 a baby grant piano was purchased for the church. The committee chosen to buy it was Miss Mary Heaton, Mrs. Mable Harris, Homer Roberts and George Harris. It cost Two hundred and eighty-five dollars. Repairs were made on the parsonage and trees and shrubbery were set out on the church lot and parsonage.

On January 1, 1940 the church entered the Pension Fund and is still paying its part.

May 26, 1940, Mr. O. Morris, then pastor of the First Christian Church, Chillicothe, Ohio, was ordained at the Little Flat Rock Church. The building was filled to capacity and those who took part in the service were as follows: Ivan E. Walker, professor of Church History, College of Religion, Butler University had charge of the service; George A. Harris, the pastor of the church, read the scripture; Lee Tinsley, former pastor, gave the ordination prayer; F. E. Dowdy, minister of the Miles Avenue Church of Christ, Cleveland, Ohio, preached the sermon. The elders of the Little Flat Rock Church who took part in the laying on of hands were as follows: Laverne Dunn, Bill L. Brown, Walter Morris, J. Elaine Reeve; Mrs. William O. Morris sang a solo and Miss Mary Keaton played the piano.

As far as is known Mr. Morris is the first minister that has come from The Church of Christ on Little Flat Rock and this was the first ordination service for anyone from the church. Mr. Morris grew up in the Little Flat Rock community and attended services regularly while in the community.

In 1941 the practice of sending Easter letters with offering envelopes to each family and member of the family was begun and is still practiced. This suggestion came from and was approved by the teachers and officers of the Bible School. The greatest attendance in the history of

the church was at the Easter Service in 1941 when there were two hundred and sixty-six at Bible School and two hundred and seventy-six at the Morning Worship. The Easter offering in 1941 was ninety-eight dollars.

During the year of 1942, a new water pump was installed at the church and in October six hundred and ninety dollars was raised for Emergency Million. The Easter offering for this year was one hundred and forty-eight dollars.

In 1943 a new carpet was laid in the Bible School rooms; a new flue was installed at the parsonage; a new roof was put on the kitchen of the parsonage and the kitchen was papered. The Easter offering for 1943 was one hundred, ninety-four dollars and sixty cents. During this year "Christian Worship" hymnals were purchased for the church.

During the year 1944 up to May the following things have been done. Storm windows and doors were put on the parsonage. They gave four hundred, ninety-five dollars and fifty cents to the Emily Flinn for the additions wing of the building. During the week of compassion two hundred, thirty-two dollars and eighty-one cents was received. The Easter offering was two hundred, thirty-eight dollars and forty-seven cents.

While Brother Harris has been with the church there have been sixty-seven additions. At the present time there are two hundred and fifty resident members,

and twenty non-resident members.

The twentieth anniversary of the Girls' Mission Circle of Little Flat Rock Christian Church was appropriately observed with a pleasing program Thursday night at the church. About seventy-five were in attendance.

Twelve young women made up the first circle and five of those were present for the occasion. They were: Mrs. Harry Armstrong, Mrs. Walter Morris, Mrs. Bert Heaton, Mrs. Bill Jinks and Mrs. Clifton Stamm. Among the letters received was one from the Rev. and Mrs. Talmadge Defrees of Smithboro, Illinois, who were formerly in charge of the church.

The program was as follows: piano prelude, Miss Mary Heaton; group songs led by Mrs. Morris, invocation by Rev. Lee Tinsley of Franklin, former pastor; talk and reading of letters by Mrs. Heaton; talk on the organization by Mr. Armstrong; reading, "The Girls," Mrs. George Harris; number on orchestra bells by Miss Doris Murphy; talks by former Circle mothers, Mrs. Charles Carney and Mrs. Lee Tinsley; vocal number, "One of God's Days," Vergilton Shaul; memorial services in charge of Mrs. Burl Mutney; reading by Miss Janet Armstrong; accordion solo, "Stars and Stripes," Shirley Ann Ricketts; song "Little Flat Rock on the Hill," by group; talk and benediction by Rev. George Harris.

Following the program, a dining room and kitchen shower for the church was featured. Light refreshments were served in the dining room, a feature being a large birthday cake.[1]

The officiary of the church in 1944 was as follows:

Elders

Albert Wilson	Alfred Logan
Walter Morris	Dr. Headlee

Deacons

Sylvester Casey	Arthur Browning
Ed Newby	Arthur Silkinson
Paul Morris	Laverne Dunn
Ben Maple	Harold Wilson
Homer Roberts	Lawrence Smith
Virgil Wilson	Arthur Beggs

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[1] Girls' Circle Record Book, in hands of the President, July, 1969.

Deaconesses

Mable Dolan
Opal Wilson
Estella Holden
Jessie Murphy
Blanche Wilson
Tressie Maury
Tressie Jinks
Bertha Wilson
Martha King
Ruby Roberts
Abbie Reeves

Trustees

Carl Wilson
J. B. Reeve
Walter Looney

Assistant Financial Secretary ----- Grace Blevins
President of Missionary Society --- Blanche Wilkinson
Chairman of Home Base ---------- Mable Morris
President of Girls' Circle -------- Anna Jinks
Secretary of Bible School --------- Jerry Roberts
Assistant Secretary of Bible School Doris Murphy
Treasurer of Bible School --------- Howard Wilkinson
Pianist of Bible School ---------- Catherine Wilson
Assistant Pianist of Bible School - Dorothy Jinks
Chorister of Bible School --------- Richard Morris
Assistant Chorister of Bible School Anna Jinks
Minister of Music ---------- Mable Morris
Assistant ---------- Florence Wilson
Church Pianist ---------- Mary Boston
Assistant ---------- Alice Meadles
Superintendent of Bible School ---- Hollant Leaver
Assistant ---------- Maurice Dunn
Chairman of Board ---------- Albert L. Wilson
Chairman of Lessons ---------- Homer Roberts
Church Treasurer ---------- Charles Brooks
Financial Secretary ---------- C. B. Matney

The church roll of 1930 showed two hundred and twenty-seven resident members and twenty-one non-resident. These came into the church, by number, under the following ministers:

J. N. Jessup -------- 7

E. A. Van Winkle ---- 1

A. B. House -------- 35

Frank Thomas ------- 20

Roscoe Smith ------- 8

Marshal Long ——— 23

Talmadge DeFreese —— 45

A. C. Saunders ——— 1

Moody Edwards ——— 8

J. C. Reynolds ——— 9

W. R. Cady ——— 19

Dean E. Walker ——— 46

H. M. Mount ——— 17

The last two ministers had the following additions:

Lee Tinsley ——— 87

George Harris ——— 67

The following list of ministers consists of regular pastors, evangelists and visitors who labored for the church at various times:

John W. Thompson	John Longly
Michael Cochran	Ryland T. Brown
Benjamin F. Reeve	Benjamin Franklin
George Campbell	Elijah Goodwin
Jacob Wright	W. D. Moore
L. L. Pinkerton	Brother Wright
Jacob Daubenspeck	John A. Campbell
B. K. Smith	Brother Irving
George Austin	J. S. New
Brother Barton	Richard Roberts
Brother Patterson	John Brown
Isaac Errit	Gabriel McBuff
M. T. Hough	S. K. Hoshour
James Smith	William Caldwell
James Conner, Sr.	D. R. Van Buskirk
Knowles Shaw	Rev. Collins
A. J. Griffin	William Wilson
S. J. Tomlinson	Isaac Tomlinson
J. L. Parsons	B. S. Everest
A. N. Gilbert	Dr. J. B. Orr
David Matthews	Brother Sherman
J. W. Ferrell	J. K. Land
H. C. Garvin	J. H. McCollough
U. C. Fraser	T. M. Giles

Robert Johnson	Robert Geller
Z. B. Deerfield	William Mullaelers
S. F. Daily	A. J. Conner
John O'Kane	Brother Moorville
Alexander Campbell	A. H. Sonton
Daniel Franklin	S. F. Hopkins
Love H. Jameson	D. L. Thomas
John Shackleford	J. H. Conners
D. J. Burnett	George L. Hicks
Jacob Vail	S. M. Conner
P. B. Miles	Brother Vanliver
Joseph Lucas	I. N. Grisso
Rev. Bleckman	W. M. Cunningham
E. S. Frazee	Brother Kennedy
Brother Grigsby	J. J. Russell
T. J. Murdock	J. R. Wilson
R. L. Howe	A. J. Marshall
A. C. Hobbs	Brother Tingley
Brother Vincent	H. R. Friehard
D. B. Simpson	J. H. Frame
Walter Campbell	Corbly Martin
L. L. Carpenter	M. P. Hopkins
Samuel Mathews	Brother Miller
Brother Mifflinger	Brother Meagee
J. W. Bathes	John Rogers[1]

(A few names have been added to this list).

Among the many rich heritages which have been handed down to the present generation from our pioneer fathers, is the love for and the appreciation of one of the most universal and popular of arts - music. Music is said to be the language of the feeling, as speech is the language of thought. The highest expression and experience of worship is found when men, women and children sing together hymns of worship and praise. From prehistoric times down to the present, man has used music to lift him up beyond to that experience to which he alone could not

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[1] Book of Remembrance, (Little Flat Rock Christian Church), p. 19 and 20.

attain. Because of this rich heritage which is the church's today, a mention of honor goes to the names of the song leaders in the life of the church.

Among the early families contributing to the song worship are the members of and the descendants of William Williams, Jesse Robinson, Alfred Wilson, Andrew Guffin and B. F. Morris families.

During the period 1830 to 1930, there always has been capable leadership in song, either through local talent and resident pastors and wives, or by traveling song evangelists, among whom are: Knowles Shaw, Frank Huston, Mrs. A. B. Moore, Jesse Van Camp, Walter Stairs, Frank Thomas, J. C. Reynolds, Roscoe C. Smith and Mrs. Gertrude Lemmreth Sale. The local talent on song leadership are: William Williams, Jesse Robinson, Thomas Boylon, John J. Wilson, Andrew Guffin, Jr., Carl Morris, Edward Gainsup, Mrs. Walter Morris, Mrs. Paul Morris, Albert Wilson, Homer Roberts, Mrs. Virgil Wilson, Homer T. Owen, Ferrellton Shawl. Of all these Mrs. Walter Morris has spent more years at the job and has always been found faithful. Much credit is due all of those for their willingness to offer their services and talent to the Lord.

Following are the names of those who have faithfully and efficiently served as organist or pianist: Leonore Morris, Daisy Wilson Culbertson, Mrs. A. B. Moore, Harriet Carney Zimmer, Carl Morris, Goldie Weir and Mary Huston.

Miss Morris, Miss Cole and Miss Keaton served with consistent faithfulness for several years and with hearty cooperation, giving their services without compensation save the good will of the membership and the satisfaction of having played their part well in this phase of worship. Miss Keaton is quite an accomplished pianist, having taken many lessons from talented pianists and violinists. In fact she is still taking lessons from those who know the finer arts in music. She is devoting her whole time to music and is giving lessons to the younger generation that they might carry on this splendid work. The Little Flat Rock Community is indeed fortunate to have such a talented musician in its midst. Also, Miss Kathryn Wilson has been playing the piano for Bible School during the past few years.

The musical talent of the church is widely distributed among the membership. During the first ministry of Brother DeFrees, a Choir was started which was and is composed of more than thirty voices. The choir has given several praise services which have proved inspirational and helpful. (Much of the above information was taken from "A Book of Remembrance", p. 32).

In 1938 Verrollton Shaul came to New Salem as a teacher of music in the school. He united with the Little Flat Rock church and immediately became leader of the choir and congregational music. He led the church in music

for five years and a marvelous development in music was noticable throughout the whole membership. The present piano and baby grand, and hymnals, were purchased largely through his efforts.

At the present time there are four charter members still represented in the congregation.

Only two have an unbroken line of over one hundred years of worship in this church: The John I. Thompson family is represented with five generations and those of the fourth generation today are Ray Kenner, Clarence Kenner and Mrs. Grace Kenner. Charles B. Armstrong, Robert Armstrong and Janet Armstrong represent the fifth generation. The Margaret Stephens family is represented with five generations and those of the fourth generation are Bessie Holden Jinks, Mabel Holden Spillman, Frank Holden, Elizabeth Holden, Thelma Jinks, Kendell Holden, Newell, Dorothy and Anna Jinks, Mary Jane and Cecil Spillman.

Of the John Keaton family, the third and fourth generations are helping to carry on the work of this church. They are Mrs. Vonnie Keaton Wilson, Harold Wilson, Dorothy Wilson Wilkinson, Katherine Wilson and Mary Keaton.

The Margaret Williams family are represented by the fourth and fifth generations: Alta Morris Smith, Paul Fry Morris, Mabel McKee Wilson, Earl Matney, Harold Matney, Lawrence Smith, Maxine Morris Merton, Alton Wilson and Lowell Morris.

The history of musical instruments in the church is indeed very interesting. Until about 1880 the tuning fork was used. There are still some members in the church who remember how Carl Wilson's father used to get up before the group, in the old brick building, and start the congregation out with the aid of the tuning fork. The change was made from the tuning fork to a small foot pedal organ about the size of the portable organs that funeral directors have now. There was no apparent discord in regard to the organ for no one recalls any great disagreement in regard to it and if there was such, it was kept quiet on the part of all. Most of the members felt that it was very helpful to the singing of hymns and added to the worship service.

This little organ was used until about 1895 when the church purchased a small pipe organ called a "Students Pipe Organ." It was about the size of a regular upright piano with pipes on top of it. The base notes were played with the feet and several remember how Bert Keaton used to pump it.

In 1905 the church won an upright piano by selling more subscriptions for the Rushville Republican than any other organization. This was used until the spring of 1939 when the church purchased a fine second-hand baby grand piano.

As well as anyone can remember sometime in the teens of nineteen hundred, the individual communion cups were purchased. Before this time the one big silver cup was used. Many people can remember how big Andrew Guffin used to always take a big swallow of the grape juice that could be heard throughout the church building.

The Christian Churches in Rush County as of 1944 were as follows:

Main Street Christian, Rushville, Elder John F. Thompson, November 23, 1930.

Flat Creek, December 1833.

Dan Davis, 1832.

Fairview, 1843 with a membership of 40.

Arlington, September 1833, by Elder Ragriel McDuffie.

East Street, Carthage, May 1893.

Corton, September 1941, by G. I. Hoover.

Center, 1840.

Little Blue River, 1830, Elders James Smith, Jacob Daubenspeck and others.

Mannegan, 1907.

Milroy, 1840.

Minilla, September, 1859, by Daniel Franklin.

Raleigh, 1870, Brother Charles Blackman.

Little Flat Rock, April 16, 1930, Elder John F. Thompson.

Big Flat Rock, April 1831, by Gabriel McDuffie.

Homer, December 6, 1886.

Carthage, sometime in early 1900.

CONCLUSION

Thus we conclude that The Church of Christ on Little Flat Rock, now known as The Little Flat Rock Christian Church, was the first church in Rush County established on the restoration principles. It was the second church established in Eastern Indiana and was the most outstanding and important church in this part of the State. Through its leaders, John F. Thompson, B. F. Reeve, John O'Kane and R. T. Brown, many churches were established and aided in Rush, Fayette and Decatur Counties.

This church started the idea of cooperative evangelization in the county and state to establish churches and aid weaker ones. Through this effort even the Central Church in Indianapolis was started and the influence was felt as far north as Wabash County.

The church people of the county took a definite interest in settlement, economics, transportation and culture which made it one of the outstanding counties in the state in the early years and has made it so today. This church at Little Flat Rock is still the leading rural church in the county and is one of the few rural churches in the state that has a full time minister.

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